

# The parable of the wicked Hammon.

¶ Compiled in the yere  
of our Lorde. M. D.  
xxvi. M. C.

Romans.iii. Chap.

We holde that a man is iustified by  
fayth, without the workes  
of the lawe.

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land. M. D. cl. c.





W<sup>W</sup>yllyam <sup>W</sup>indale otherwyse  
called <sup>W</sup>ychins to  
the reader.

O<sup>W</sup>ace and peace w<sup>th</sup> all maner  
spiritual <sup>W</sup>or<sup>th</sup> and liuyng w<sup>th</sup>  
thy of the bindnes of Christ, be  
with the reader and with al that  
christ the w<sup>pl</sup> of God. Amen.

The cau<sup>e</sup> why I set my name before  
this little treatyse I haue not rather done  
it in the new testament is, that then I fo-  
lowed the counseil of Christ whiche er-  
hoisteth men <sup>W</sup>h<sup>ch</sup> . vi. to do these good  
deedes secretly and to be contente w<sup>th</sup>  
the conscience of wel doynge, and that  
God seeth vs; and p<sup>re</sup>dictive to a syde  
the rewarde of the last day which Christ  
hath purchased for vs; and nowe would  
sayne haue done lyke w<sup>pl</sup>, but am com-  
pelled otherwyse to do.

— W<sup>W</sup>hy I abode a fayethfull compa-  
nion whiche nowe hathe taken another  
viage vpon hym to p<sup>re</sup>ach Christ where  
( I suppose ) he was never yet p<sup>re</sup>ached  
( God which put in his hert thither to go  
lende his spirite w<sup>th</sup> hym, to corise hym,  
and bryng hym purpose to good effecte )  
one W<sup>W</sup>yllyam Roy a man s<sup>o</sup>what craf-  
tive when he cometh vnto newe a quayn-  
taunce and before he be thorowe knowen  
and namely when al is spente, came vnto  
me and offered his healpe. As longe as he  
hadde no money, somwhat I could rule  
hym, but as soon as he had gotten hym

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money, he became lyke hymselfe agayne,  
Neuerthelesse, I suffered all thynges  
till that was ended whiche I coulde not  
do alone without one bothe to wryte and  
to helpe me for to compare therentes toge  
thyr. Whan that was ended, I toke my  
leauie and bad hym fare well for our two  
lyues, and as men say a dape longer, Af  
ter we were departed he wente and gat  
him newe frendes whiche thyng to doo  
he passerh all that euer I yet knewe. And  
there when he had stored hym of money  
he gote hym to Argentynne where he pro  
fesseth wonderfull faculties and maketh  
host of no smal thinges. Yere after that  
and now. xii. Monethes before the pyn  
tyng of thys worke, came one Jerome a  
brother of Grenewhithe also, throughes  
Wormes to Argentynne, sayinge: that he  
intended to be Chyckes disciple another  
whyle and to kepe (as nye as god would  
leue hym grace) the profession of his bap  
tysme, and to get hys lyuyng with hys  
handes, and to lyue no lenger ydelye, and  
of thes weare and laboure of those raptys  
ues whiche they had taught, not to be  
lere in Christ: but in cut showes and rus  
set cootes. Whiche Jerom with all dylly  
gence I warned of Ropes boldnesse and  
exhorted hym to be ware of hym and to  
walke quyely and wyrh all racience and  
longe sufferyng accordaninge as we haue  
Christ and his Apostles for an example.

## To the Reader.

whiche thinge he also promyzed me. Res  
uertheleſſe when he was comen to Argen  
tynne wyllyam Ryme (whose tung e is able  
not only to make fooles ketke mad, but  
also to deceyue the wylleſſe that is at the  
eyſte syght and acquaintance) gat hym  
to him & let hym a worke to make rymes,  
whyle he hym selfe translated a dyaloge  
out of laten into englyſhe. In whiche p;o  
loge he promiseth moze a great deale thaſ  
I ſere me he wil euer paye.

Paul layeth the ſeconde Epiftel to Ti  
moth the ſeconde Chapter, the ſeruaunt  
of the Lord muſt not ſtryue, but be peace-  
able vnto all men and ready to teach, and  
onethat can ſuffer the euell wyth meke-  
neſſe, & that can enforme them that refylſt,  
¶ God at anye tyme wyll geue them re-  
pentaunce ſoꝝ to knowe the trueth. If he  
commeth not then the lordes ſeruaunte to  
uſe raylyng rymes, but goddes wordes  
which is the righte weapon to lay ſinne,  
vice and all iniquitie. The scripture of  
God is good to teache and to improue. ii.  
Ti.iii.ii. Tel.ii. Paul ſpeaking of Anti-  
christ layeth, whome the Lorde shall de-  
ſtroy wyth ſp̄rite or breth of his mouth  
that is, with the wode of god. And ii.  
Corinthians, tenth The weapons of our  
warre are not carnall thinges (ſaith he)  
but mighty in god to caste downe ſtronge  
holders, and ſo forth: that is, to deſtroy  
hyc

Wyth gods  
word oug it a  
mā to rebuke  
wyckednes &  
faſle doc:rine  
and not with  
raſling rimes

To the Reader.

þye burldynges of false doctryne. The word of god is that dare wherof Paule speketh. i. Cor. xii. whyche shal declare al thynges, and the syre whyche shal trye evry mans worke and consume false doctryne: with that swarde ought me Sharply to fyght, and not to ryalie with foolys. Let it not offend the þosome walke inordinatly, let not the wickednes of Iudas cause the to despyle the doctryne of hys felowes. No man oughte to thinke that Steuē was a false preacher because that Nicolas whiche was chosen felowe with hym. Actu. vi. to mynystre vnto the wydowes, fell after into greate heresies as hystoryes make mencion. good and euell go alwayes together, one can not be knowen wþh out the other. Marke this also aboue al thynges that Antichriste is not an outward thyng, that is to say a man that shoude openly appere wþþe worderes as our fathers talked of him.

Antichrist  
is  
as muche to  
sai as against  
Christ, and is  
nothing but a  
preacher of  
false doctrine.

Antichrist  
was cuer.

No verelij for Antichrist is a spiritual thing, and is as much to say as agaynt Christ, that is one that preacheth false doctryne contrary to Christ. Antichrist was in the olde Testament and scughte with the prophetes, he was also in þe time of Christ and of the Apostles as thou reddest in the epistles of John and of Paule to the Corinthians and Galathians, and other Epistles. Antichriste is now and shall (I dout not) endure vyl the worderes  
ende

## To the Reader

end. But his nature is ( when he is vtter-  
ed and overcome with the word of god ) Antichrist  
to go oute of the playe for a season and to whā he is spl-  
disyse hym selfe and then to come in as cd, goeth out  
gavn wþt a new name and new rþpþnt of the playe  
— As thou seyst how Christ rebuketh the and disgup-  
serþbes and the pharþles in the Gospell seeth him selfe  
( which were very Antichristes ) aling wo-  
be to you pharþles for ye robbwidowes  
houles, ye playe longe prayers vnder a ro-  
lourc, ye lute up the kingdome of heauen  
and suffer not them that woulde to enter  
in, yz haue taken away the key of know-  
ledge, ye make men breake gods commaūs  
dementes with your traditions, ye begiue  
the people wþt hypocrylic and such lyke  
Whiche thynges all our prelates do: but  
haue yet gotten them newe names and o-  
þer garmëtes and weedes, and are other  
wile diligyled. Ther is differencz, in the  
names betwene a pope, a Cardinal, a Bi-  
shoppe, and to forth, and to lape a scribe,  
a þcharley, a leñoure and so forth: but  
the chynge is all one. Euen so now when  
we haue vttered him, he wyl chaunge hym  
selfe ones more and turne hym selfe into  
an angell of lyght ii. Corin. xi. Redz the  
place I exhorte the, what so euer thou art  
that readest this and note it wel. The Je-  
wes loked for Christe and he is come. r. v.  
hundred peares a go, and they not ware:  
we also haue loked for Antichriste and he  
hath regned as longe, and we not ware  
and

## To the Reader.

And because eyther of vs loke carnallys  
for hym and not in the places where we  
ought to haue soughte. The Jewes had  
founde Christe verely yf thei had soughte  
hym in the lawe and the prophetes, whi-  
ther Christe sendeth them to seek. Iohn. v

Antichrist is  
a spirituall th  
ge & cannot  
be seen but in  
the lyghte of  
Gods worde..

We also had spied out Antichrist long  
a go yf we hadde looked in the doctryne of  
Christe and his Apostles, where because  
the beast sceth himself nowe to be soughte  
for, he roareth and seeketh newe holes to  
hyde him selfe in and chaungeh himselfe  
in to a thousande fashions with al maner  
wilnes, falshed, subtyltie and crafte. Be-  
cause that his excommunications ar com-  
to lyght he maketh it treason vnto the  
kyng, to be acquainted with Christe. If  
Christ and thei may not reygne together  
one hope we haue, that Christe shall lyue  
euer. ¶ The olde Antichristes broughte  
Christ vnto Pylate sayng by oure lawe  
he ought to dye, & when Pylate bad them  
udge hym after your law, they answred,  
it is not lawfull for vs to kyll anye man:  
which thei dyd to the entēt yf they which  
regarded not the shame of they, false ers  
comunica:ions, shoulde yet feare to con-  
The prelates fesse Christ, because that the temporall  
haue aburnis swarde had condempned hym. They do  
zeale to they, all thinge of a good zeale, they saye, they  
chyldryen. loue you so wel that they had leuer burne  
you

## To the Reader.

You then that you shoulde haue felowe-  
Myppre with Chycke. They are gelous o-  
uer you a mysse (as sayeth saynte Paule  
Gala.ii.1.) They woulde deynde you fro  
Chyck and his holy testament, and ioyne  
you to the pope to beleue hys testamente  
and promyses. Some man wyl aske par-  
adventure why I take þ laboure to make  
this wokre in as much as thei wyl burne  
it seynge they burnt the Gospell? I aun  
twere in burnyng the newe Testamente  
they dyd none other thynge then that I  
loked for, no more shall they do þf they  
burne me also, þf it be Goddes wyl it shal  
so be. Neuertheles in translatinge þ new  
testamente I dyd my deurye, and so do I  
now, and wyl do as much more as God  
hath ordeined me to do. And as I offered  
that to all men to correcte it, whosouer  
coulde, euen so do I this. Who so euer  
therfore readeth thys, compare it unto þ  
scripture. If Gods woorde beate recorde  
vnto it & thou also felest in thyne herte  
that it is so, be of good comfort and geue  
God thankes. If gods woorde condene it  
then hold it accursed, and so do all other  
doctrins, as Paul councelleth hys Galaz-  
thians. Beleue not every þyngte sodenlye  
but iudge them by the woorde of God, whi-  
che is the triall of all doctrine, and lasseth  
so euer Amen.

Trye al do-  
tryne by god-  
des woorde

The

# **L**The parable of the wic- ked **S**hammon. Luke. xvi. 1. Ch. 1.



Here was a certayne riche man, the whiche had a steward that was accused vnto hym that he had wasted his goodes. And he called hym and sayd vnto hym.

How is it that I hear this

of thy **stewardshyp**. For thou mayest be no longer my steward. The steward sayd vnto himselfe: what shall I doo: for my master wil take away from me my stewardshyp. I cannot dygge, and to begge I am ashamed. I wot what to do, that whā I am put out of my stewardshyp, thei maye receive me into their houses.

**C**he called he al hys masters debtors and sayd vnto the fyre, how much oweſt thou vnto my master? And he said, an. **L.** counes of oyle, And he sayde vnto hym, take thy byl, and lye downe quickly, and write. **I.** Then sayd he to another, what oweſt **þ**? And he sayed, an. **L.** quarters of wheat. He sayd vnto hym, Take thy byl, and write. **XXX.** And the Lord commended the w<sup>is</sup>est steward, because he had doone myſelpe. For the chyldren of thys w<sup>or</sup>ld, are in theyr w<sup>or</sup>ld w<sup>is</sup>ter then th<sup>e</sup> chyldren, of lyght. And I saye also vnto you, make you frenndes of the w<sup>or</sup>ked **S**hammon,

tha.

The parable of the  
that whan ye shall haue nedre they may re-  
ceive you in everlaung habisaciene.

**I**f alsmuche as byþt hys and di-  
uers luch other terten, maye haue  
enþced to diau the people from  
the true tayþt and from puttynge  
þeyþ trust in the truthe of Goddes promis-  
ses and in thys merites and deceyplinge of  
his Christ our Lord; þ have also broughte  
it to pale, for many false propheteþ shall  
arþe and deceyue manye, and much wic-  
kednes muþt also be, sayþt Christ. **Act.**  
**xxvii.** And Paule sayþt. **1.iii.** Eyplymen  
þ deceiuerþ shal preueale in euil whyle þey  
deceiue þ are deceiued them selues, þ haue  
taught þe to put trust in their owne me-  
rites, and brought þe in bcrete that þey  
shalbe iustified in the tþgate of God by  
the goodnes of þeyþ owne wortches and  
haue corþupte the pure wortde of God to  
contynue þeyþ Aristotle þat. For thou-  
ghe that the philosophers and worldlye  
wyse men were enemys abeue al enemys  
to the gospell of god, and though he the  
worldlye wisedome cannot comprehendis  
the wisedome of god, as thou mayest se  
**1. Corin.** i. 1. ii. and though worldly rygh-  
tuousnes canþot bee obediente vnto the  
ryghtuousnes of god: **Ro. x.** Yet what-  
coruer they read in Christ, that muþt fyre  
be true. And so mayntayne that, they ren  
and

They geue  
more fayth to  
Aristotle the  
to Christ.

The parable of the  
and feare the scriptures with theye iudg-  
gements and expound them violently, cons-  
trary to the meaning of the texte, and to  
the circumstances that go before and af-  
ter, and to a thousand cleare and evident  
textes. Wherfore, I haue taken in hand  
to expound this Gospell and certayne o-  
ther places of the newe testament and (as  
farfirth as God shal lende me grace) to  
bringe the scripture vnto the right sence,  
and to dygge agayne the wels of Abraham  
and to purdge and clese them of the earth  
of worldlye wisedome. wherwyrh these  
Philistians haue stopped them. Whiche  
grace graunte me God, for the loue that he  
hath vnto his sonne Jesus our Lord, vnto  
the glory of his name. Amen.

Hat sayth only before al workes  
and wþþout al merites but chris-  
tis onely ruficitie, and lette ih  
us at peace with god: is proued

By Paul. Roman. i. I am not shamed  
(sayth he) of the gospel, that is to say, of  
the glad evydences and promyses whiche  
God hath made: to do euþgill  
— For it (that is the gospel) is the power  
of God vnto saluation, to all that believe.  
And it foloweth in the folowyng chapter  
the iust or righteous must iuge by faith.

CFor in the sayth whiche we haue in  
the lawe is Christe and in Gods promyses fynde we  
reath, and the mercye, lyfe, fauour, and peace. In the lawe  
promyses lyfe we

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we synde deathe, damnation, and wrath  
Mozeouer, the curse and vengeance of  
God vpon vs. And it (that is to saye the  
law) is called of Paul. ii. Cor. iii the mi-  
nistracion of death and damnacion. In  
the lawe we are shewed the enemys of  
God, and that we haue hym. For how can  
we haue a peace wþ God, and loue hym,  
singe we are conciued and borne vnder  
the power of the Deuyll and are his pos-  
sessen and syngedome, his captiues and  
bondmen, and led at hys wyl, and he hol-  
deth oure heartes, so that it is impossible  
for vs to consent to the wyl of God, muche  
more is it impossible for a manne to fulfyl  
the law, of hys owne strenght and power  
seyng that we are by byþth and of nature  
the heires of eternal damnacion. As saith  
S. Poule. Eph. ii. We (sayþ he) are by  
nature the chyldren of wrath. Why che  
thyng the lawe doth but vster onely and  
helpeth vs not, yea, she requireth impossis-  
ble thynges of vs. The lawe when it com-  
mandeth that thou shalt not lust geuereth  
the not power so to do, but damneth the  
because thou canst not so do.

**I**f thou wile therefore bee at peace  
with God and loue him, thou must  
turne to the promyses of God and  
to the Gospell, whiche is called of  
Paul in the place before rehersed and so  
þe.

The lawe  
wha it is pre-  
ched geuereth  
no power to  
fulfyl þ same

### The parable of the

the Lorin, the ministracion of righlyounes and of the spirit. For fayth bryngeth pardon and forȝeuenes freely purchased by Chристes bloude and bringeth also the spypye, the spyrite loseth the bondes of the deuyll and setteth vs at lybertye. For where the spirit of the Lorde is ther is lybertye sayeth Paul in the same place to the Corinthians, that is to saye, ther the herte is free and hathe power to loue the myl of God, and ther the herte mourneth that he ca not loue ynough. Now is that

**The consent-  
tynge vnto þ  
law with the  
herte is eter-  
nal lyfe.**

consent of the hert vnto the lawe of God  
eternal lyfe. yee though ther be no power  
yet in the membris to fulfyll it. Let every  
man therfore (accordyng to Paules coun-  
cel in the. vi. Cha. to the Ephes. arme hym,  
selfe wylth the armout of God, that is to  
vnderstande, wylth Goddes promyses, and  
aboue al thyng (sayeth he) take vnto you  
the shylde of fayth, wherwith ye maye be  
able to quenche all the fyry dantes of the  
wycked, that ye maye be able to resist in  
the euell daye of temptacyon, and namely  
at the houre of death.

Se therfore thou haue Goddes promy-  
ses in thyne hert and that thou beleue the  
wythout wauetyng: i when temptacyon  
aryleth, i the deuel layth the law and thy  
dedes agaynst the, answer hym wylth the  
promyses, and turne to God and confess

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thy selfe to hym and saye it is even so, as  
els howe coulde he be mercifull? but re-  
member that he is the god of mercye and  
of trueth and cannot but fulfyl hys plos-  
myses. Also remembre that his sonnes  
bloude is stronger then al the synnes, and  
wyckednesse of the whole worlde and  
therwyth quyet thy selfe, and there vnto  
commyte thy selfe, and blesse thy selfe in  
all temptacion (namelye at the houre of  
death) with that holy candel, O<sup>r</sup> el peris-  
ched thou though thou hast a thoustaunde  
holye candels about the, a hundred tonne  
of holye water, a shypfull of pardons, as  
clothslacke ful of freers coates and all the  
ceremonies in the world, and al the good  
worakes deseruinge, and merutes of all  
men in the world be they o<sup>r</sup> were they ne-  
uer so holye. Goddes worlde onelye lasteth  
for ever and that whiche he hath sworne  
doth abyde, when all other thynges pes-  
trythe. So longe as thou fyndest any con-  
sent in thyne hert vnto þ law of god that  
it is righteous and good, and also diskle-  
sure that thou canst not fullfil it, despay<sup>r</sup>  
not, neyther dout, but that gods spiryte is  
in the, þ that thou art chose for Christes  
sake, to the enheritaunce of eternall lyfe.

And agayne. Rs. iii. We suppose that  
a manne is iustified thow<sup>r</sup> fayth wyrth  
out the dedes of the lawe. And lykewyse  
Rs. iii. We saye that fayth was reckened  
to

The parable of the  
to Abraham for righteousness. Item. Ro.  
v. Deinge that we are iustified thowewe  
sayth, we are at one with God. Item. Ro  
x. Wyth the hert doth a man beleue to be  
made ryghteous. Item Gal.iii. Receyued  
ye the spirit by the dedes of the lawe , or  
by hearyng of the sayihz He whyche mis-  
nistrereth the spirit vnto you, and worketh  
miracles amonge you doethe he it by the  
dedes of the Lawe or by hearyng of  
saythe: Gauen as Abraham beleued God  
and it was reckened to him for ryghteous-  
nes. Understant therfore (sayeth he) that  
the chyldren of Abraham. For the scripture  
sawe before, that God woulde iustifie the  
heythen or gentyls by saythe, and shewed  
before glad tydynge vnto Abraham, in  
thy sede shal al nations be blessed. Ther-  
fore they whyche are of sayth shalbe bles-  
sed, that is to saye made ryghteous wyth  
the righteous Abraham. For as many as  
are of the dedes of the law are vnder the  
curse. For it is written (sayeth he) curst  
is euery man that contynueth not in all  
thinges whiche are written in the booke  
of the lawe to fulfil them.

Item Gal.ii. where he resisteth Peter  
in the face he sayeth. We whiche are Jes-  
sus by namyn and not synners of the  
gentyls, knowe that a man is not iusti-  
fied by the dedes of the lawe, but by the  
sayth of Jesus Christe, and haue therfore  
believe

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believe on Jesus Christ, that we myghte  
be iustified by the faith of Christ, and nos  
by the dedes of the lawe: for by the dedes  
of the lawe shall no man be iustified. I= =  
t com in þ same place he saþt. Touchyng  
that I now lyue, I live in þ fayth of the  
sonne of God, whiche loued me and gave  
hym selfe for me, I despyle not the grace  
of God. For þt ryghtrounnes com by the  
lawe, then is Christ dead in dayne. And  
of such lyke ensamples are al the epistles  
of Paull full. Marke how Paule labou-  
reth wþth hym selfe to expresse the exca-  
dying mysteryes of fayth in the epistle to  
the Ephessans, and in the Epistle to the  
Colloſſians. By this and many such like  
textes are we sure that the forȝeuenes of  
synnes and iustiffing is appropiate vñ  
to faythonely without the adding of the  
workeſ. Take for the alſo the likenes  
that Christ maketh Mat. vii. A good tree  
brungeth forth good fruit, And a bad tree  
brungeth forth bad fruit. Ther seylſt thou  
that þ fruit maketh not the tre good, but  
the tre the fruit, and that the tre must a-  
fore hande be good, or be made good: or  
it can bring forth good fruite. As he also  
saþt. Mat. xii. either make the tree good  
and his fruyte good alſo, either make the  
tree bad and his fruit bad alſo. How can  
ye ſpeak well whyle ye yourſelues are  
enyll. Holkewylle is this true and no-

W. st.

thynged

The parable of the  
thyngemore true, that a man before all  
good workes must fyſt be good, and that  
it is impossible that workes shoud make  
hym good, yf he were not good before, or  
he did good workes For this is Christes  
principe and (as we saye) a general rule.

Howe can ye speake well, whyle ye are  
euel? Holkewise howe can ye do good,  
whyle ye are euel?

Thys is therfore a playne, and a sure  
conclusion not to be dowitzed of, that ther  
must be firſte in the herte of a man before  
he doeth any good workes greater and a  
preciouser thyng then all the good wor-  
kes in the world to reconcyle hym to god  
to bryng the loue and fauour of God, to  
hym, to make hym loue God agayne, to  
make him ryghteours and good in þyght  
of God, to do awaie bys synne, to deli-  
uer hym and loose hym ouer of that cap-  
tivitie wherin he was conceyued & boyn-  
en whiche he coulde nether loue God nor  
the wil of God. By else how can he work  
any good worke that shoud please God,  
yf therer wer not some supernaturall good  
nes in hym geuen of God frely wherof  
the good worke must sprynger euuen as a  
siche man muste fyſte he healed or made  
whole, or he can do the dedes of an whole  
man, and as the blinde man muste fyſte  
baue sighte geuen hym or he can ſe: and  
he that hath his ſete in letters, gines, or

A man muste  
have ſo good  
nes i his herte  
before he bring  
furth good  
worke

## Wicked Hammon.

Worke muste first be loused of he can go  
wolke or ruine, and even as they whiche  
thou readest of in the Gospell, that were  
possessed of the deuyls, coulde not laude  
god iyl the deuyls were cast out.

The piccious thyng whiche muste be  
in the herte of a man can worke any good  
worke is the worde of God whiche is in the  
gospell precheth, prafereth, and bryngeth  
vnto all them that repente and beleue, the  
fauour of God in Chyse. Whosouer  
heareth the wold & beleueth it, that same  
is therby ryghteous, and therby is geuen  
hem the spirite of god, whiche leadeth  
hem vnto all that is the wyll of god, and  
is loused from the captiuitie and bondage  
of the deuell, and hys herte is fre to loue  
god, and hathe lust to do the wyll of god.  
Therefore it is called the wold of lyfe, the  
worde of grace, the worde of healthe, the  
word of redempcion, the word of forgesnes,  
and the worde of peace. He that hea-  
reth it not or beleueth it not, can by no  
meanes be made ryghteous before god.

This confirmymeth. S. Peter in the xv.  
chapter of the actes, saying that god the  
roue fayth dothe purifie the hertes. For  
of what nature soever the worde of god  
is, of the same nature muste the hertes be  
whiche beleue theron and cleue ther vnto.

Now is the worde lyuinge, pure, ryght-  
eous and true, and even so maketh the

W. li. herte

The parable of the  
herettes of them that beleue theron. If it be  
sayde that Paule (when he saith Roma.  
the.iii. No fleshe shall be or can be iusti-  
fied by the deades of the lawe) meanceth it  
of the ceremonyes or sacrifices, it is a lie  
verelye. For it foloweth immediatlye, by  
the lawe commeth the knowleg of synne.

The lawe vt-  
tereth sinne, &  
settereth vs at  
debate.

Now are they not the ceremonyes that  
utter synne, but the law of commaunde-  
mentes. In the.iii. (he saith) the law caus-  
eth wrath whiche can not be vnderstāde  
of the ceremonyes for they were geuen to  
reconcyle the people to God agayne after  
they had synned. If as they say the cere-  
monies which were geuen to purge sinne  
and to reconcile, iustifie not, nether blesse  
but temporallye only, much more the law  
of commaundementes iustifieth not. For  
that whiche pouerth a man sycke healeth  
 hym not, nether doth the cause of wrath  
byng hym to fauour, nether cā h whiche  
damneth, saue a man. When the mothee  
comauandith hym chyde, but even to rocke  
the cradell, it grudgeth: this commaunde-  
ment doth but utter the poison that lays  
hyd, and setteth hym at debate wþth his  
mothee and maketh him beleue the loueth  
him not. These commaundementes also  
(thou shalte not couet thy neyghboures  
house, thou shalt not luste, desier, or wishe  
after thy neibours wife seruante, mayde,  
bre or asse, or wharsoeuer pertayneth vñ  
to thy neyghboure) geue not me power

## Wicked Hammon.

So to do, but vter that poysone that is in  
me and dampne me, because I can not so  
do, & proue that God is wrath with me,  
seynge that his wyl and mine are so con-  
trarie. Therfore lach Paul Gal. iii. If  
ther had ben geue such a law that could  
huse geuen ipse, the no doubtie righteous-  
nes had come by the lawe: but the scrip-  
ture dyd conclude all vnder synne ( sayeth  
he) that the promyse myghte be geue vnto  
them that beleue thoro w the fai: h that is  
in Iesus Christe.

The promyses when they are beleued,  
are they that iustifie, for they bryng the  
Spitit which loueth the herte, geueith hyst  
to the law and certifieth vs of that good  
wyll of God vnto vsward. If wee sub-  
mytte oure selues vnto God and despise  
hym to heale vs, he wyll do it, and wyll in  
the meane tyme ( because of the consentes  
of the herte vnto the lawe ) counte vs soi  
full whole and wyll nomore hate vs, but  
ppte vs, cherissh vs, be tender herted to  
vs, and loue vs as he doth Christe hym  
selfe, Christe is oure redemer, sauioare,  
peace, attonement, and satisfaction, and  
hath made amedes or satisfaction to God  
ward for all the synne whiche they that  
repent( consentinge to the lawe and sele-  
vinge the promyse) doe, haue done, or  
shall do. So that if thoro me fragilite we  
fall a thousande tymes in a daye, yet ye

The promy-  
ses iustifie.

B. iii. we

**T**he p[ro]p[ter]able of the  
We do rep[et] agayn, we haue al waye mer-  
cy layed vp for vs in store in Jesus  
Christ our Lord.



**H**at that we say the to those  
scriptures whiche go so sore  
upon good workes. As wee  
read Math. xv. I was an h[un]dred  
gred & ye gaue me meate. &c.

**A**nd such lyke. Whiche all sounde as  
though we shoulde be iustified and accep-  
ted vnto the fauoure of God in Christ  
thorowe good workes. This wylle an-  
swere I. Many ther are which when they  
heare of rede of fayth, at oner they consent  
ther vnto and haue a certayne ymaginac-  
yon or opinion of the faythe, as when a  
man telleth a storie or a thyng done in a  
strauge lande, that pertayneth not to the  
at all. Whiche yet they beleue and tell as  
a true thinge. And this ymaginacion or  
opinion they sal faythe. They thinke no  
farther then that fayth is a thing whiche  
standeth in their owne power to haue, as  
do other natural workes, which men wor-  
ke: but they fele no maner workig of that  
spirit, neyther the terrible sentence of the  
lawe, the fearful iudgements of God, the  
horrible dampnacion and capisite vni-  
der Hattan. Therefore as soone as they  
haue this opinion or imaginacion in their  
herdes: that fayth: verely this doctrine se-  
meth true. I beleue it is euenso.

**Then**

## Wicked Mammon.

When they thynde that the right fayth  
is ther. But afterward when they felle  
in them selues, and also in other that  
ther is none alteration, and that the wos  
kers folowe not but that they are altoget  
her euyn as before, and abide in ther olde  
estate: then thynde they that fayth is not  
sufficient, but that it muste be some grea  
ter thyng, then fayth that Mouldis iustify  
a man. So fall they away from fayeth as  
gayne, and crye sainge fayth only iustify  
eth not a man, and maketh hym accepta  
ble to God. If thou aske them wherefore  
they answeare, se how many ther are that  
belue and yet do nowiore then they dyd  
befor. These ar they which Judas in his  
epistole calleth dreamers which deceiue the  
selfes with their own fataies. For what  
other thinge is their imagination whiche  
they call fayth, then a dreamyng of þ fayth  
and an opinio of their owne imaginacio  
þ brought woue the grace of god? These  
must nedes be worse at the latter end the  
at the beginning. These are þ old vessels,  
þ rente when new wyne is poured into them, that is, they heare Gods word but  
hold it not, and therfor ware worse then  
thei were before. But the right fayth sprin  
geth not of mās fatai, neither is it in any  
mans power to obtayne it, but is altoget  
her the pure gifte o' god poured into vs  
frely wþout all manner doryng of vs.

2.1111 with

Old vesselles  
that new wi  
ne is put in.  
Mathew. ix.

The parable of the  
wyþout deseruing and merites, yee and  
wyþout seekyng for of vs. And it is (as  
Paul saith, ii. Eph.) euен gods gifte and  
grace purchased thowþ Christ. Therforþ  
is it myghtye in operation, full of vertue  
and euer workynge, whiche also reneweth  
a man and begetteth him agayn, altereth  
hym, altogether into a newe nature and  
conuersacio, so that a man cleþh his hert  
altogether altered and chaunged and far  
otherwyse dysposed þe before, and hath  
power to loue that whiche before he could  
not but hate, and delyketh in that whiche  
before he coulde not loue. And it setteth  
the soule at liberte, and maketh hym free  
to folowe the will of God, and is to the  
soule cuen as healthe is vnto the bodye  
of a man that is pynd and wasted a-  
way wyþ a longe sokinge disease. The  
legges cannot beare hym; he cannot lyfte  
þp his handes to helpe hymself, his taste  
is corrupt, suger is bitter in his mouthe,  
his stomake abhorreth, longinge after lib-  
bercause, at the whiche a whole stomake  
is ready to cast hys gorge. When healthe  
commeth, she chaungeth and altereth him  
cleane, geueth hym strengþ in al hys mem-  
 bers and luste to do of hys owne accord  
that whiche before he coulde not do, ne-  
ther could not suffer that any man exhort-  
ed hym to do, and hath now lust in whol-  
some thinges, and hys memþres are fre and

## Wicked mannes.

at libertie, and haue power to do of their  
owne accorde all thinges whiche belongeth  
to an whole man to do whiche afore they  
had no power to do, but were in captiuitie  
and bondage. Soylkewyse in al thing  
dorthe right fayth to the soule.

The spirite God accompanieth faythe,  
and bringeth with her lyght, where with  
a man beholdeth him selfe in the lawe of  
God, and seythys his myserable bondage  
and captiuitie, and humbleth hym selfe,  
and abhorreth himselfe: she bringeth gods  
promyses of all good thynges in Christe,  
God worketh with his worde, and in his  
worde, And whan his worde is preached  
fayth worketh her selfe in y herres of the  
electe: and as fayth entreth and the word  
of God is beleved, the power of God los-  
seth the hert from the captiuitie and bon-  
dage vnder sinne, and knitteþ and com-  
pleteþ hym to God and to the wyl of God  
altereth hym and chaungeth hym cleane,  
fassionereth and forȝeth him a new, geueth  
hym power to loue and to do that whiche  
before was vnpossible for hym, eyther to  
loue or do, and turnneth him into a new  
nature: so that he louethe that whiche he  
before hated, and hateth that whiche he  
before loued. and is cleane altered and  
chaunged and contrarie disposed, and is  
knyt and coupled fast to Gods wyl, and  
naturally bringeth furth good works.  
that

### The parable of the

that is to saye, that which God commandeth to do and not thynges of hys owne ymaginacion. And þ doth he of his owne accordz as a tre bringeth forth fruite of þz accordz. And as thou neadest not to byd a tre to bringe forth frute, so is ther no lawe þt þt to hym that beleueth and is iustified thowz sayth, (as saith Paul in the fyfte epistle to Timoþie the fyfte Chaptet.) Neither is it nedfull. For the law of God is witten and grauen in his herte, and his pleasure is therin. And as without comandement and of hys owne nature, he eateth, drynketh, setteth, heazeth, talketh, and goethe: even so of hys owne nature, without coaction or compulsion of þ lawe, bringeth he forth good workes. And as an whole man when he is a thurst, carþeth but for drynke, and whan he hungerþ abydeth but for meate and then drinketh and eateth naturally: even so is the faythful euer a thurst and an hungered after the wyl of God, and carþeth but for occasion. And whan so euer an occasion is geuen, he wþketh naturally the wil of God. For this blessing is geuen to al them that trust in Chirstes bloude, that they thyȝt and hunger to do Gods will þt that hath not thyng fayeth, is but an unprofitable babler of fayeth, and workes, and woteth nether what he b̄yleþ, nor what he meaneth or where

## Wicked Maistres.

unto his wordes pertayne. For he feleth not the power of faith nor the workynge of the spirite in his herte, but interpreteth the scriptures whiche speake of fayth and woikes, after hys awne blynde reasone and folish fatales and not of any felyng that he hath in his herte: as a man reherseth a tale of an other mans mouthe and wrotert not whether it bee so or not as he sayth, nor hath any experiece of þ thynge it selfe. Nowe doth the scripture ascribe both fayth and woikes not to vs, but to God only, to whome they belonȝe only, and to whom they are appropriaȝt, whose gyfte they are and the proper woikke of hys spirite. Is it not a froward and peruerse blyndnes: they teach how a man can do no thyng of hys own selfe, and yet presumptuously take vpon them the greatest & hyest woike of God, euē to make fayth in them selues of their awne nōuer and of their owne else imaginacyon and thoughtes. Therfore I say, we must dyspayre of oure selues, and praye God ( as Christes Apostles dyd) do geue vs fayth, and to encrease our fayth. Whē we haue that, we nede none other thinge more.

For she bryngeth the spirite wyth her, and he, not onely teacheth vs all thynges, but worketh the also myghtily in vs and carieth vs thoroȝ aduersite, persecutiō, death and hel, unto heauen & euer lastyng life.

The parable of the.

**M**arke diligentlye therfore seinge  
we are come to answere. The  
scripture because of liche drea-  
mes and fayned faythes sake, w<sup>t</sup>  
leth liche manner of speakeinges of wo-  
kes, not þ a man shoulde therby be made  
good to Godwarde or iustified, but to de-  
clare unto other, and to take of other the  
difference betwene false fained fayth and  
ryght fayth: for where righ fayth is ther-  
byngeth the forth good wokes, yf there  
folowe not good wokes, it is not doubte  
but a dreame and an opinion of fayned  
fayth. Wherfor loke as A fruite maketh  
not the tree good, but declareth and testifi-  
eth outwardelye that the tree is good (as  
Chyoste sayeth) euerye tree is knownen by  
his fruite: cuen so shal ye know the righ  
fayth by hym fruite.

Take for an ensample Mary that an-  
nouyned Chyistes fete, Luke. viii. When  
Sy mon whiche had Chyiste to his house  
had condemned hit, Chyist defended hym  
and iustified hym sayinge: Sy mon I haue  
a certayn thinge to say unto the. And he  
said master say on. There was a certayne  
lender whiche hadde two debtors, the one  
ought fyue hundred pens, and the other  
fiftye. When they had nothinge to paye  
he for gaue both. Whiche of them tel me,  
wyll loue hym most? Sy mon answered  
and sayde: I suppose that he to whom he  
for-

## Wicked Wammon.

forgaue moost. And he sayd to hym, thou hast iudged truly. And he turned hym to þ woman, and sayde unto Symon. Well thou thyȝ woman: I entered into thyȝ house and thou gaueſ me no waſer to my feete, but she hath waſhed my feete wþ heres, and myped them wþ the heares of hir head. Thou gaueſ me no kyſſe, but ſince the time I came in hath not ſhe ceaſed to kyſſe my feete. Thou haſte not anoynted my head wþ oyle.

But ſhe hath anoynted my feete with costly and preuious oyntement. Wherfore I ſay unto the, many ſinnes are forȝeuſen her for the loued muche. To whom leſſe is forȝeuſen, the ſame doth loue leſſe and here by ſe we that deades and workeſ are but outward ſygnes of the inward grace of the bounteuous and plenteous mercye of God ſtely receyued, wþtout all merites or deades, yea and before all dedes. Christ teacheth to knowe the inward faythe and loue, by the outward dedes. Dedes are the fruities of loue, and loue is the fruite of fayth. Loue is alſo the dedes greate or ſmal accordinge to the proportion of fayth. Where fayth is myghty and ſtronge, there is loue feruent and dedes plenteous, & done with exceedinge mekenes: Where fayth is weake, ther is loue, colde and the dedes ſlowe and fayth as floures and blosſomes in wyrter. Symon

The parable of the  
mon beleued and had fayth, yet but weak-  
ly, and accydinge to the propozition of  
hys fayth loued coldly, and hadde dedes  
thereafter, he bade Chyse vnto a simple  
and a bare feaste onely, and receyued him  
not with any greate humanite. But Ma-  
ry had a strong fayth, and therfore burn-  
ninge loue, and notable dedes done with  
exceeding profounde and depe mekenes.  
On the one syde she sawe her selfe cleare,  
ly in the lawe, both in what daunger she  
was, and hys cruell bondage vnder synne  
hys horrible dampnacion, and also the  
fearefull sentence and iudgement of God  
vpon synners. ¶ On the other syde she  
hearde the Gospell of Chyse preached,  
and in the promises she sawe with Egles  
eyes the exceedinge aboundaunt mercy of  
God, that passeth al vtteraunce of speach,  
whiche is set forth in Chyse for all miche  
synners. Which knowledge they liues  
And she beleued the worde of God mygh-  
teli and glorified god ouer his mercy and  
trouth, and beyng e overcome & overwhel-  
med with the unspeakable, yea and incons-  
prehensible aboundaunt riches of the kind-  
nes of God, dyd enflame and burne in  
loue, yea was so swollen in loue, that she  
coulde not abyde no holde, but muste  
breake out, and was so droucken in loue  
that she regarded nothing, but euen to vt-  
ter the feruente and burninge loue of hys  
herte

The p[re]amble of the  
heete onlye. Whe hadde no respecte to hym  
selfe, though he was never so greare  
and no[n] able a synner, neither to the cury-  
ouse hypocriticis of the pharisies whiche  
ever dyldayne weake synners, neither to  
the costlynes of hym oyntmente but wyth  
all humblenes dyd runne unto hys fete.  
Washed theym wyth the teares of her  
eyes, and wiped them with the heares of  
her head, and anoyntid them wyth precrys-  
ous oyntement, yea and would no doute  
haue runne into the grounde vndre hys  
fete to haue vffered byz loue toward hym  
yea woulde haue descended downe into  
hell, yf it had bene possible. Euē as Paul  
in the xviijth chapter of his epistole to the  
Romayns was donke in loue and ouer-  
whelmed, and wyth the plentuousnes of  
the infinitie mercye of God ( whiche he  
had receyued in Christe unsought for) wi-  
shed hymselfe banished from Christe and  
damned, to sau[er] the Jewes, yf it moght  
haue ben. For as a man feleth God in him  
selfe, so is he to hys neighbour.

Marke an other thinge also. We say  
the most part because of oure grossenes  
in all our knowledge procede from that  
whiche is last and bindest unto that whiche  
is first, begynnyng at the later ende, dis-  
putynge and makynge oure arguments  
backwarde. We begynne at the effecte  
and wok[er]e and procede unto the natural  
cause,

The parable of the  
cause. As because of an example we first  
se the mone barke , and then searche the  
cause, and synde that the putcyng of the  
earth betwene the sonne and the mone is  
the naturall cause of the darkenes and  
that the earth stoppeth the lyghte. Then  
dispute we backwarde sayinge the mone  
is darkened, therfore is the earth directly  
betwene the sonne and the mone. Howe  
yet is not the darkenes of the mone the  
naturall cause that the earth is betwene  
the sonne and the mone, but þ effect ther  
of and cause declarynge and leadynge vs  
vnto the knowlege, howe that the earth  
is betwene the sonne and þ mone direct  
lye and causeth the darkenes , stoppyng  
the light of the sone from the mone. And  
contrarye wyse the beyng of the earth di  
rectly betwens the sonne and the mone is  
the naturall cause of the darkenes. Lyke  
wyse he hath a sonne therfore is he a fa  
ther, and yet the sonne is not cause of the  
father, but contrarye wyse.

Not withstandinge the sonne is the cause  
declaratyng whereby we knowe that the  
other is a father. After the same maner  
here manye synnes are forgauen her, for  
the loued muche, thou mayste not vnder  
stante by the worde for , that loue is the  
natural cause of þ forgynginge of synnes  
but declareth it onely, and contrarye wyse  
the forgynginges of synnes is the naturall  
cause

The parable of the  
cause of loue. The workes declare loue.

And loue declareth that ther is some be-  
nefycyte and kyndnes shewed, or oþers would  
there be no loue. Why worketh one, and  
an other not? Oþ one more then another?  
Because that one loueth and þ other not  
or that the one loueth more then the other,  
Why loueth one and another not, or one  
more then another? Because that one fe-  
leth the excedyng kyndenes of God in  
hys herte and another not, or that one fe-  
leth it more then another. Scripture spea-  
keth after the moost grossest manner. Be  
diligente therfore that thou be not decey-  
ued with curiosnes. For men of no small  
reputacion haue ben deceyued with theyz  
owne sophistre.

**H**ereby leist thou, þ ther is greate  
differēce betwene beyng ryghtuous  
ous, and god in declaringe and  
þtterynge a mans owne ryghtus. **The office of**  
ouernes and goodnesse. **The office of**  
maketh a man safe, godly, ryghtuous and  
the frēde of god, yea & heir of al his god-  
nes and posseseth vs wþt the spyrte of  
god. The worke declareth the same sayth  
and goodnes. Nowe wþtch the scripture **The office of**  
the commune manner of spekyng, and workes.  
the very same that is amonge the people.  
As whan a father sayth to his chyld, go  
and be louynge, mercifull, and good to  
such oþ such a poore man, he byddeth hym

L. i. not

The parable of the  
not, therwith to be made merciful, kynd  
and good: but to testifte and declare the  
goodnes that is in hym alreadye wyth the  
outwarde dede: that it maye breake out  
to the profyte of other. ¶ that other maye  
ele it whiche haue nede therof.

After the same maner shal thos enter-  
prise the scriptures whiche make men-  
cion of warkes: that god therby wyl that  
we shewe forth the goodnes whiche he we  
haue receyued by fayth, and let it breake  
forth and come to the profyt of other that  
the false fayth maye be knownen and wes-  
ded out by the rotes. For god giveth no  
man his grace, that he shoulde let it ly-  
styll and do no good wythall: but that he  
shoulde encrease it and multiplye it with  
lendinge it to other, and with openly de-  
claring of it with the outwarde warkes,  
proouoke & drawe other to god. As Christ  
saith in Mathew the fyfth Chapter. Let  
yours lyght so shyne in the syght of men  
that they maye se your good warkes, and  
glorifie your father whiche is in heauen.

¶ Iels were it as a treasure digged in  
the ground and hid wisdom, in the which  
is no profyte. Moreouer therwith the  
goodnes grace, fauoure, & gyftes of god  
whiche are in the. not only shalbe knownen  
vnto other, but also vnto thynowne selfe  
and thou shalte be sure that thy faythe is  
ryghte, and that the true spirite of god

The talent.  
Math. xx. v.

## Wicked Mammon.

is in þ, and that thou art called and cho-  
sen of God vnto eternall lyfe, and loosed  
from the bondage of Sathan whose pris-  
oner thou wast. Peter exhorteþ in the  
þy whole of his seconde epystle, thorow good  
workeþ to make our callinge and electi-  
on ( where with we are called and chosen  
of God ) sure. For howe dare a man þa-  
sume to thinke, that his fayth is ryght,  
and that goddes fauoure is on hym, and  
that Goddes spirite is in hym, when he  
fealþ not the workinge of the spirit, nei-  
ther hym selfe despoled to anye Godlye  
þynge? Thou canste never knowe or be  
sure of thy fayth, but by workeþ whiche  
workeþ must also come of pure loue with-  
out lokinge after anre maner rewarde  
thou mayste be sure that thy fayth is but  
a dreame and not ryght, and even the same  
that James calleþ in his epystel þ secod  
chapter dead fayth and not iustyfycenge.

Abraham thorowe workeþ Genesis.  
xxii. was sure of his fayth to be ryght, &  
that the true feare of God was in hym,  
whē he had offered his sonne ( as the scrip-  
ture sayeth ) Nowe knowe I that thou  
fearest God, that is to saye. Nowe is it  
ope and manifest that thou feareste God  
in as muche as thou haste not spared thy  
onlye sonne for my sake.

So now by thys abyde sure and fast that  
a man inwardlye in the herte and before

The parable of the  
god is righteous and good thowth faith  
only before al workes. Not withstanding  
yet outwardly and openly before the peo-  
ple, yea & before him self, is he righteous  
thowth the worke that is, he knoweth  
and is sure thowth the outwarde worke  
that he is a true belieuer and in the fa-  
uoure of god and ryghtuous and good  
thowth the mercy of god, that thou may-  
est call the one an open and an outwards  
rightuousnes, and the other an inward  
rightuousnes of þ herte (so yet) that thou  
understande by the outwarde righteous-  
nes, none other thinge save the fruit that  
followeth as a declaringe of that inward  
iustifying and ryghtuousnes of the herte,  
and not that it maketh a man righteous  
before God, but that he muste fynde be  
rightuous before hym in the herte. Even  
as thou mayste call the fruite of the tree,  
which followeth and vittereth the inward  
natural goodnes of the tree

Thus meaneth James in hys Epistle  
where he saythe, sayth withoute workes  
is dead, that is if workes follow not, it is  
a sure and an evident sygne, that ther is  
no sayth in the herte but a dead ymagina-  
cion & dreame whiche they falsly cal sayth

Of the same wyse is thys sayinge of  
Christe to bee understande. Make you  
frendes of the vngryghtuous Mammon,  
that is, shewe yowre earth openly & what

## Wicked **M**ammon.

ye are wythin 'the herte wyth outwardē  
Seuyngē and bestowynge yore goodes  
on þ poore, that ye may obtaine frendes,  
that is, that þ poore on whom thou haste  
shewed mercy may at þ daye of iudgmet  
testifie and witnesse of thy good wōrkes.

That thy fayth and what thou waste  
within in the herte before God maye ther  
appeare by thy fruīts openly vnto al me.  
For vnto the ryght beleueynge shall all  
thynges be confortable and vnto consola  
cion at that terryble daye. And contrare  
wyle vnto the vnbeleuyngē, all thynges  
shalbe vnto desperacion, and confusyon,  
and every man shalbe iudged openly and  
outwardely in the presence of all men, ac  
cōdynge to theyr dedes and wōrkes. So  
that not withoute a cause thou mayest  
call them thy frendes, whiche tellyfye at  
that daye of the, that thou louedest as a  
true and a ryght chycken man and folo  
wedest the steppes of Chyſt in shewynge  
mercy, as no doubt he doth whiche feleth  
God mercyfull in his herte. And by the  
wōrkes is the faith knownen, that it was  
ryght and perfecte. For the outwardē  
wōrkes can never please God, nor make  
frende, excepte they springe of fayth. For  
as muche as Chyſt hym selfe Mathewe  
in the .vi. and .vii. Chapter dysalloweth  
and casteth away the wōrkes of the pha  
ses: þes prophecyngē and wōrkyngē of

Why he cal  
led them fren  
des.

The parable of the  
miracles & castynge out of deuels, whiche  
we counte and esteeme for verye excellent  
vertues. Yet make they no frendes wþtþ  
their workes, while their herte are false  
and vnpure and theyr eye double. Nowe  
withoue fayth is no herte trus or eye syn-  
geli: so that wee are compelled to confesse  
that the workes make not a man ryghte-  
ous or good but that the herte must fyxþ  
berylleous and good before anye good  
worke procede thence.

Good wor-  
kes muste be  
done frely.

  
¶ Ecclæsiastal good workes must  
be done frely with singel eye, w  
out respecte of any chyng, and  
that no profyte be sought therby.

That comyundeth Christe wher he  
sayeth Mat. x. frely haue ye receyued,  
frely geue agayne. For luke as Christe  
with al his workes dyd not setue heauë,  
for that was his all redy, but dyd vs ser-  
uyce therwþt, & nether loked nor soaghe  
his owne profyte, but oure profyte, and  
the honoure of God the father only: euyn  
so wee wþtþ all oure workes maye not  
ske oure owne profyte, neþher in this  
worlde nor in heauë, but must and ought  
frely to worke, to honoure god wþtþ all,  
and with out all maner respect, ske oure  
neyghbours profyte, and do hym scrupse.

That meaneth Paul þ philip. ii. saying  
Be minded as Christ was, whiche beinge  
in the shape of god, equal vnto god and  
euyn

## Wicked Hammon.

euēn very Gon, layd that a parte, that is  
to say, hym it. And take on hym the forme  
and fashyon of a seruaunt. That is, as  
concernyng hym selfe he had ynoughe,  
that he was full, and had plentuouinc  
of the Godheade, and in all hys wortches  
sought oure profyte and became our ser-  
uaunt. The cause is, for as much as fayth  
iustifieth and putteth away sinne in the  
sight of God, bryngeth lyfe, health and  
the fauoure of God, maketh vs the heys-  
res of God, powreth y spirite of God in-  
to our soules and fyllith vs wþ al god-  
lynes in Christ, it were to greate shame,  
rebuke, and wronge unto the faythe, p[er]a  
to Christes bloude yf a man would wo ke  
anye thynge to purchase, that wherwþ  
fayth hath endued hym already, and God  
hath gruen hym surely. Euēn as Christe  
had done a rebuke and shaine unto hym  
selfe, yf he woulde haue done good wor-  
ches and wrought to haue ben made there  
by Gods sonne and heire ouer all, which  
thynge he was already. Now doth fayth  
make vs the sonnes or chyldren of God.  
John. i. he gaue them myght or power to  
be the sonnes of God, in that they beleued  
in his name. If we be sonnes, so are wee  
also heires Roma. viii. and Gala. iiiii.  
Howe can, or ought we then to worke,  
for to purchase that inheritaunce wþ the  
all, where of wee are heires already by

L. iii.6. fayth.

The parable of the  
sayth: What shall we say then to those  
scriptures which sound as though a man  
shoulde do good workes and lyue well for  
heauens sake or eternal rewarde? As these  
are, make you frendes of the vngriethous  
mammon. And Math. vii. Gather you tre-  
asure together in heauen. Also Math. xix.  
If thou wilt enter into life kepe the com-  
maundementes and such lyke. This say  
I, that they whiche vnderstande not, ne-  
ther fele in their hertes what sayth mea-  
neth, talke and thinke of the rewarde euer  
as they do of the worke, neither suppose  
they that a man ought to workes but in a  
especte to the rewarde.

For they ymagen that it is in the king-  
dome of Chyoste, as it is in the woldē a-  
monge men, that they must deserue heauē  
with theyz good workes. How be it their  
thoughtes are but dreams and false ima-  
ginacions. Of these men speaketh Mala.  
Chap. i. who is it amonge you that shal-  
leth a doze for my pleasure for nought?  
that is, wythout respecte of rewarde.  
These are seruauntes, that leke gaignes  
and auantage, hyrelynges and dape la-  
bourers which here on earth recepue their  
rewardes, as the pharyses with ther pra-  
yers and fastinges Math. v.  
But on thys wylle geth it wyth heauen,  
wyth euerlasting lyfe, & eternal rewardes.  
lyke wylle as good workes naturally fo-  
low

## Wicked Hammon.

folowe faythe ( as it is aboue rehersed ) so  
that thou nedest not to commaunde a true  
beleuer to worke or to compel hym wþth  
any lawe, for it is impossible þ he should  
not worke, he taryeth but for an occasi-  
on, he is euer disposed of hym selfe, thou  
needest but to put hym in remembraunce,  
and that to knowe the faulſe fayth from  
the true. Euen so naturally doth eternall  
lyfe folowe fayth and good lyuyng, wþth  
out lekyng for, and is impossible that it  
should not come, though no man thought  
there on. Yet is it rehersed in the scrripp-  
ture, alleged, and promised to knowe the  
diſſerence betwene a faulſe beleuer and a  
true beleuer, and that euerye man maye  
knowe what foloweth good lyuyng na-  
turally and of it selfe wþthout lekyng  
thought for it. Take a groſſe example.  
Hell, that is euclasyng death is threa-  
tened vnto synners. and yet foloweth it  
linne naturally wþthout lekyng for. for  
no man doth euell to be damned therfore,  
but had leuer auoid it. Yet the one folo-  
weth the other naturally, and al though  
no man tolde or warnede hym of it, yet  
should the synner fynde it, and fele it. Ne-  
vertheleſſe it is therfore threatened, that  
men maye knowe what foloweth euil  
lyuyng. Now then as after euell lyuyn-  
g foloweth his rewarde vnsought for, eue  
so after good lyuyn- g foloweth his reward  
na

The parable of the  
naturally vsoughte for or vnsoughte  
vpon euena as when thou drynkest wyne,  
be it good or badde, the easyle foloweth of  
it selfe, thought shou therfore drynke it  
not. Yet testifieth the scripture, and it is  
true, that we are by enheritaunce heires  
of damnacion, and that before we are borne  
we are vessels of the wrath of God and  
full of that payson whence naturallpe all  
synnes spryng. and where wych we can  
not but sygne, whyche tbynge the dedes  
that folow: (when we behold oure selues  
in the glasse of the lawe of God) do de-  
clare and vster, byll our consciences, and  
telle vs what we were and wiste not of  
it, and certysy vs that wee are heyses of  
damnacion. For yf we were of God we  
should cleane to God and lust after his wil  
of god. But nowe our dedes compared  
to the lawe declare the contrarie and by  
oure dedes, we se our selfe both what we  
be and what our ende shalbe.

So nowe thou seyst that lyse eternall  
and all good thynges are promised vnto  
fayth and belefe: so that he that belieueth  
on Christ, shalbe safe. Christes bloude  
hath purchased lfe for vs and hath made  
vs the heyses of God: so that heauen cos-  
meth by Christes bloude. Yf thou woul-  
dest obtaine heauen with the merites and  
deseruynges of thy. ie owne wokes, than  
dyddeſt thou wronge, ye and shamedest  
the

## Wicked Mammon.

the bloude of Chyoste, and unto the were  
Christ deade in dayne. Nowe is the true  
beluer heyre of god by Chyoste deser-  
vinge, ye and in Chyoste was predestinate  
and ordened unto eternal lyfe, before the  
wolde beganne. And when the Gospell  
is preached unto vs we beleue the mercy  
of god, and in beleuyng we receyue the  
spoyte of god whiche is the armeis of e-  
ternal lyfe, and we are in eternaial lyfe als  
ready and falle al ready in oure hertes the  
swetnes therof, and are ouercomz wþt  
the kyndnes of god and Chyoste and ther  
fore loue the wyll of god, and of loue are  
ready to woxhelerly, and not to optayne  
that whiche is geuen vs frely, and wher-  
as we are heires al redy.

Now when Chyoste capeth. Make yea  
frendes of vnrughtuous Mammon Ga-  
ther you treasure together in heauen and  
such lyke. Thou sayst that the meanyng  
and entente is none other, but that thou  
shouldest do good, and so wyll it folowe  
of it selfe naturally, wþt hout schyng and  
takinge of thought that thou shalt fynde  
frendes & treasure in heauen and receyue  
a rewarde. So let thyne eye be syngle,  
and loke unto good lyuyng onely & take  
no thought for the rewarde. But be con-  
tent. For as much as thou knowest and  
art sure that the rewarde and all thyng  
contayned in Goddes promyses folowe  
good

The parable of the  
good lyuyng naturally, & thy good wor-  
kes do but testifys onely and certifys the  
that the spirit of God is in the, whō thou  
hast received for an ernest of gods trueth  
and that thou art heire of all the good-  
nesse of God, and that all good thynges  
are thyne al ready purchased by Chyſte  
bloude and layed vp in stroare agaynſte  
that day when euery man shall receive ac-  
cordyng to hys dedes, that is accordyng  
as his dedes declare and testifys, what he  
is or was. For they that loke unto the re-  
warde, are lowe, falle ſubtel and crafty  
workers, and loue the rewarde more then  
the worke, yea hate the laboure, yea hate  
God whiche commaundeth the laboure  
and are werye both of the commaundement  
and also of the comaunder & worke  
wyth redyousnes, But he that worketh  
of pure loue without ſekinge of rewards  
worketh truly, Chyſtly that not þſayn-  
tes, but God only receyuethe vs into eternall  
tabernacles, is ſo playne and eupdēt  
þ I nede not to declare or proue it. Now  
shall the laynes receyue vs into heauen,  
whan euery man hath nede for himſelfe,  
that God onely receyue hym to heauen,  
and euery man hath ſhace for hym ſelfe:  
As it appeareth by the ffe wile virgyns,  
Mat. xxvi. which would not geue of the  
oyle unto the vnywyse virgyns, And. 2d.  
Peter ſayeth in the. iii. of his fyſt epiftle  
that

### Wicked Mammon

that the ryghtuous is wytch dyfficultye  
saued. So seest thou that the sayenge of  
Christ make you frendes of the. &c.  
That they may receyue you into the euer  
lastyng tabernacles, pertayneth not vnto  
the saynctes whiche ar in heauen, but is  
spoken of the poore and nedye whiche are  
here present with vs on earth, as though  
he woulde saye. What byldest thou chur-  
ches, foundest abbayes, chauntryes, and  
colleges in the honoure of saynctes, to my  
mother, saynt Peter, Paul and saynctes  
that be deade to make of the thy frendes?  
They nedde it not, yea they ar not thy fre-  
ndes but theys whyche lyued then, when  
thei liued, of whiche they were holpe. Thy  
frendes are the poore whiche are now in  
thy eyme and a lyue with the, thy poore  
neighbours whiche nedde of thy healp and  
succoure. Them make thy frendes wytch  
thy unryghtuous Mammon, þ they may  
testifie of thy sayeth, and thou mayste  
knowe & sele that thy sayeth is ryght and  
not fayned.

**A**sto þ seconde, such receyuing  
into þ euerlastyng habitacions  
is not to be vnderstād, that me  
shal do it. For many to whō we  
dewe mercye and do good shall not come  
ther, nethice saylleth it, þf we meekly and  
louingly do oure dutys, yea it is a sygne  
of stronge sayth, and feruente loue, and  
strong

The parable of the  
Stronge fayth and fcruent loue, if we doo  
well to the euyll, and studye to drawe the  
to Chyse in al that lyeth in vs. But the  
pore geue vs an occasion to exercyse our  
fayth, and the deades make vs feale oure  
fayth and certyfye vs and make vs sure  
that we are safe, and are escaped, and  
translated frō deach vnto lyfe, and that  
we are deluyuered and redemed from the  
captuyte and boundage of Sathan, and  
brought in to the lybertyc of the sonnes  
of God in that we sele lust & strength in  
our herte, to worke the wyll of God. And  
at that daye shall oure deades appere and  
comfort oure herte a witnessse of oure fayth  
and trust whiche we now haue in Chyse  
which fayth shal the kepe vs from shame  
as it is witten froune that beleueth in him  
shalbe a shamed. Rom. ix. So that good  
workes heape oure fayth, and make vs  
sure in our coscences and make vs feale  
the mercye of God. Not wþtstanding  
heauē, euertlasting lyfe, Joye eternal, fayth  
the fauoure of God the spypye of God,  
litt and strength vnto þ wyll of god, are  
geue vs freely, of the bounteous and plēe  
ous ryches of God purchased by Chyse,  
wþt hout oure deseruinges, that no man  
shoulde rejoyce, but in the Lord onely.

**F**or a ferther vnderstanding of this  
Gosvell. maye here be made. iii.  
questiōs. What manmō is & whi

## Wicked Bammom

It is called vncerteous; and after what  
maner Christ byddeth vs counterfet and  
folowe the vn:ust & wicked stuard whiche  
wyth hys Lordes damage prouyded for  
hys owne p[ro]fylte and aduantage, whiche  
thing no dout is vncerteous and sinne.

Fyfth **Hammon** is an Ebrewe worde  
and signifieth ryches or temporal goodes,  
and namlyc all superfluite and all that  
is aboue necessary þ whiche is not repa-  
red vnto our necessari vsees, where wþ  
a man maye healpe an other, with out vn-  
doinge or hurtinge him selfe. For hamon  
in the Ebrewe speach, signifieth a multis-  
tude or abourdaunce of many.

And therchancem commeth mahanmon or  
mahanmon aboundinge or plenteousnes  
of goodes or riches. Secundarily, it is cal-  
led vnrighteous mahanmon. not because it  
is gote vnrighteously or with usurpi. For  
of vnrighteous gotten goodes can no wa-  
y do good workes, but ought to restore the  
whom agayne. As it is sayde Isaias. I. i.  
I am a god that hateth offerynge that  
commeth of robbery. And **S**alo. p. 20. iii.  
sayeth, Honoure the lord of thyne owne  
good. But therfore is it called vnrighte-  
ous, because it is in vnrighteous use. As  
Paul speakeþ unto the Ephesians. v.  
how that the dapes are evil thoughte that  
god hath made them, and they are a good  
worke of goddes makynge. Howeþ be it  
they

The parable of the  
they are yet called euyll because that evill  
men vse them amisse, and muche synne,  
occasions of euyll, percell of soules are  
wroughte in them. Euens so is ryches cal-  
led euyll, because that euyll men bestowe  
them amisse & misuse them. For where ri-  
ches is ther goeth it after the comen pro-  
uerbe . He that hath money hath what  
hym lyfeth. And that cause fyghting , see-  
inge, lyng awayte, lyng, flatterynge  
and al vnhaftynge against a mans neig-  
boure. For all men holde on riches parte.

But singularly before God is it called  
vnrightuous mammon, because it is not  
bestowed and mynyficed vnto oure ney-  
bours neade. For if my neybour neade  
and I geue him not, nether depart liberal-  
ly wyth hym, of that whiche I haue: than  
withheld I frō hym vnrightuously that  
whiche is hys owne. For as muche as I  
am bounden to healpe hym by the lawe  
of nature, whiche he is, what souuer thou  
woldest that a nother dyd to the that do  
thou also to him. And Christ Mathew. v  
Geue to every man that desirereth the. And  
John in his fyfte pystle , yf a man haue  
thys worldes good & se his brother neade  
how is the loue of God in him. And thys  
vnrightuousnes in our mammon se very  
fewe men, because it is spirituall, and in  
those goodes whiche ar gotten most trulye  
and justly are mē muche begyled. For thei

sup-

## Wicked Mammon.

suppose they do no man wronge in keping  
the, in that thei got the not wþth stealing  
Robbinge, oppresſion, and vſury, neþhere  
hurte any man now wþth them.

Thridly many haue busyd the selues  
in studyenge what or who thys vnrygh- Who is the  
teous steward is, because that Chyſte so steward  
prayseth hym. But moxely and playnely  
thys is the anſwerre. That Chyſte pray-  
seth not the vnryghteous steward, neither  
setteth hym forthe to vs to conterfet, be-  
cause of his vnryghteousnes, but because  
of his wyldeſome only in that he wþth vn-  
right so wilely prouided for himſelue. Is  
þt I woulde prouoke a noþher to pray-  
or ſtudye ſaving. The theues watche all  
nighte to robbe and ſteale: why canſt not  
thou watch to praye and to ſtudie? Here  
prayſe not I the theue and murderer for  
ther eul doing, but for ther wyldeſome,  
that they ſo wilely and diligenty wayte  
on ther vnrighteousnes. Lyke wylle whē  
I ſave myſſe women tyet them ſelues  
wþth golde & ſylke to please ther louers.  
What wylt not thou garnyſhe thy ſoule  
wþth fayth to please Chyſte: here prayſe  
I not whordome, but the diligēce which  
the whole myſuſeth.

Of this wylle Paulſe alſo Roma. v. lyke-  
neth Adam and Chyſt to gether, ſavenge  
that Adam was a fygure of Chyſt. And  
yet of yda haue we but pure synne, and

The parable of the  
of Chристe grace onely, whiche are out of  
measure contrarie. But the similitude or  
likenes stādeth in the original byrh, and  
not in the vertue and vice of the byrh.  
So that as Adam is father of all synne,  
so is Chристe father of all righþousnes.  
And as all synnes spring of Adam: even  
so all righþous men and women springe  
of Chристe. After the same matter is here  
þ vnrighþous stuardis an ensample vñ  
to vs in hys wisdome and diligencie only  
in that he prouided so wyllyng for hym  
selfe that we with righþousnes shoulde  
be as diligent to prouide for our soules,  
as he, with vnrighþousnes prouided for  
hys bodeþ. Lyke wylle mayste thou soþe  
all other rexes whiche sounde as though  
it were betwene vs and God as it is in  
the worlde where the rewarde is more loþed  
vpon, then the laboure, yea wher me  
hate the laboure and wokē fassye wrþ  
the bodeþ, and not with the herte and no  
longer than they are leþed vpon, that the  
laboure may appere outwarde only.



þen Christ sayth Math. v.  
Blessed ar ye whē thei taile  
on you, & persecute you and  
say al maner evyl sapinges  
agaynþ you, and yet ly, and  
that for my sake, reiþose and be glade, for  
your rewarde is greate in heauen. Thou  
mayste not ymagen that oure deades de-  
serue

## Wicked Maistre.

Serue the Joye and glorie that shalbe ges-  
uen vnto vs. For then ( Paule saith Ro.  
xi. ) fauoure were not fauoure I can not  
receyue it of fauoure and of the booneous  
goodnes of God frely, and by deseruinge  
of deads alse. But beleue as the Gospel,  
the glade tdynges and promises of God  
saye vnto the that for Christes bloudes  
sake onely thowte sayth, god is at one  
wyth the and thou receyued to mercy and  
art become the sonne of god and heire an  
ned wyth Christe of all the goodnes of  
god the ernest wher of is the spirite of  
god poured into oure hertes. Of whyche  
thinges the deades are witnessies and cer-  
tifye oure consciences that oure sayth is  
vnfained and that the right spirite of god  
is in vs. For if I paciently suffer adver-  
site and tribulacion for conscience of god  
only that is to say, because I knowe god  
and testifie the truthe. Then am I sure  
that god hath chosen me in Christe and  
for Christes sake, and hath put in me his  
spirit as an ernest of his promises, whose  
workyng I seal in mine hert, the deads  
beringe witness vnto the same. Nowe is  
it Christes bloude only that deserueth all  
the promises of god and that whyche, I  
suffer and do is partly curinge healing  
and morifieng of my membris and filyng  
of that originall porson, wher with I  
was conceyued and borne, that I myghte

D.ii. be

The parable of the

be altogether Christ, and partli the doing  
of my deutie to my neigbour, whos det-  
ter I am of all that I haue receyued of  
god, to drawe him to Christ with al suffi-  
cynge, with al pacience & cuen with shed-  
ding my blod for him, not as an offeryng  
or marite for his synnes, but as an easa-  
pel to pouoke him. Christes bloud onely  
puttereth away al the sinne that euer was,  
is or shalbe from them that are electe and  
repent belyving the gospell that is to say  
gods promises in Christ.

**A** Gayne in the same. v. Chap loue  
your enemys, blesse the that curse  
you, do well to them that hate you  
.. and persecute you, that ye may be  
the sonnes of your father whiche is in  
heauen. For he maketh his son shyne vp  
pon euill and on good, and sendeth his  
rayne vppon Just and vnjust. Not that  
our workes make vs the sonnes of god,  
but testifie only and certifie oure consci-  
ences that we are the sonnes of god and  
that god hathe chosen vs and washed vs  
in Christes bloude, and hathe put his  
spirite in vs. And it foloweth, if ye loue  
them that loue you, what rewarde haue  
ye: do not the publicanes euin the same?  
and if ye shal haue favour to your frédes  
only what singuler thinge do perdo not  
the publicanes euin the same: ye shalbe  
perfecte therfore as your father whiche

## Wicke d Hammon.

is in heauen is perfecte: That is to saye  
if that ye do nothing but that the world  
doth, and they which haue the spirite of  
the worlde, wherbye shal ye knowe that  
ye are the sonnes of God and beloued of  
God, more than the worlde: But and yf **The sygne of**  
ye conterferte and followe god in wel do-**gods fauour.**  
ynge, then no doubt it is a sygne that the  
spyrite of god is in you: also the fauoure  
of god, which is not in þ world, and that  
ye are inheretours of all the promises of  
god, and elect vnto the felowshyp of the  
bloude of Christ.

**T**e Math. vi. Take heed to your  
Almes, that ye do it not in þ ryght  
of men to the intent that ye would  
be sene of them, or els haue ye no  
rewarde with youre father whiche is in  
heare. Neither cause a trumpet to be blo-  
wen afore the when thou doest thyne Al-  
mes, as the hypocrites do in the synagoges  
and in the stretes to be gloryfied of the  
worlde. But whē thou doist thine Almes  
let not thy līst hād know what thy right  
hand doth, that thy Almes may be in se-  
cret, and thy father whiche seeth in secret  
shall rewarde the openly. Thys putteth  
vs in remembrance of our dutye, and sheweth  
what foloweth good worckes, not  
that worckes deserue it, but þ the reward  
is layed vp for vs in store, and wee ther-  
vnto elect thow Chistes bloud, whiche

The parable of the  
the woxkes testifeye. For if we be worldly  
mynded and do our woxkes as the world  
doth, how shal we knowe that God hath  
chosen vs out of the worder. But and if  
we worke freely, without al maner world  
ly respect, so shewe mercy, and to do our  
dutie to oure neyghboure, and to be vnto  
him as god is to vs, then are we sure that  
the fauour and mercy of God is vpon vs  
and that we shall enioye all the good pro-  
myses of God thowte Chrestie whyche  
hath made vs heyses therof.

Item in the same Chap. it foloweth.  
When thou prayst be not as the hypocri-  
tes, whiche loue to stand and praye in the  
synagoges & in the corners of the stretes,  
for to be sene of men. But when thou  
prayest enter into thy chāber and shute  
thy doore to þ. & praye to thy father which  
is in secret, and thy father which seeth in  
secret shall rewarde þ openly. And likewise  
when we fast teacheth Chrest in the same  
place (that we shoulde behaue oure selues  
that it appere not vnto men how that we  
fast, but vnto our father whiche is in se-  
cret, and our father which seeth in secret  
shall rewarde vs openly. These ii. textes  
doe but declare what foloweth good wox-  
kes. for eternall lyfe commeth not by the  
deseruinge of woxkes but is (saith Paul  
in the vi. to þ Romans) the gyft of God  
thowte Jesus Chrest. Neþher do oure  
woxkes

## Wicked Mammon.

workes suffieth vs. For except we were iustifyed by sayth whiche is oure ryghte. Without we ousnes and had the spirite of God in vs be iustifid we to teach vs, we could do no good worke cannot work freely wþout respecte of some profyt, or freely. ther in this wþld or in þ wþlde to come. Neither coulde we haue spiritual Joye in oure hertes in tyme of affliction and mortyfyinge of the fleshe.

Good workes are called þ fruities of the Good works Spirit, Mat. v. Cha. for þ spiryt worketh are called the them in vs, and some tyme frutis of righ frute of þ spiri tuousnes, as in the seconde epistle to the Corinþians. x. Chapter before al wor wþldes. workes therfore we muste haue a ryghtuousnes wþthin thc herte the mother of all workes, and from whence they spþnge.

The ryghtuousnes of the scribes and pharisees, and of thc that haue the sp.rit What is the of this wþlde, is the gloriouſe glorie and ryghtunes outwarde shinyng of workes. And christ of scribes and sayth to vs. Mat. v. excepte your ryghtu. pharisees. ousnes excede the ryghtuousnes of the scribes and pharisees, ye can not enter in to the kyngdome of heauen. It is ryghtuousnes in the wþld. yf a man byll not. But a Christen perceyveth ryghtuousnes if he loue his enemye, euen when he suf frefh persecuciō and torment of him, and the paynes of death, and morþeth more for hys aduersaries blindnes þa for hys owne payne, and prayeth God to open his

The parable of the  
his eyes and to forgyue hym hys synnes,  
as dyd **S**teuen in the Actes of the Apo-  
stles the vii. Chap, and Christe Luc. xixii.

**A**chysten considereth hym selfe in the  
lawe of God, and ther putteth of hym all  
maner rightuousnes. For þ lawe suffreth  
no merites no deseruinges, no rightuous-  
nes, nether any man to be iustifyed in the  
lyght of god. The lawe is spirituall  
and requireth the herre and commaunde-  
mentes to be fullfilled wyth suche loue  
and obe dience as was in Christ. If any  
fullyll althat i s the wil of god with such  
loue and obedience, the same mai be hold  
to sel pardōs of his merutes, and els not

**A** Chysten therfore (when he beholdeth  
him selfe in the lawe) putteth of al maner  
rightuousnes, deseruinges and merutes  
and unkyly & vnknownedly knowledgeth  
hys sinne and mystery, his capryuice and  
bondage in the fleshe, hys trespassse and  
gylte, and is ther by blessedde wythe the  
poore in spypyte Math. v. Cha. Then he  
morneth in hys herre, be cause he is in  
such bondage that he cannot do the wyll  
of god, and is an hongred and a thurst  
after rightuousnes. For rightuousnes (I  
meane) whiche springeth out of Chystes

**A** christe whē  
he praieth abt  
bloud for strengeth to do the wyll of god.  
Deth sticketh And turneth hym selfe to the promyses  
of god, and desyreth hym for hys greate  
mercy and trueth, and for the bloude of  
hys

## Wyched mannes

his sonne Christe to fulfil his promyses,  
and to gue hym strength. And thus hys fast to goddes  
sprite euer prayeth within hym. He fast-  
eth also not one day for a weke, or a lente  
for a whole yeare, but doth professe in his  
herte a perpetuall sobrienes, to tame the  
fleshe & to subdue the body to the sprite.  
vntill he ware stronge in þ spryte, and  
growe rypte into a ful ryghtuousnes after  
the fulnes of Christe.

¶ And because this fulnes happeneth not  
vntill the body be slayne by death, a Christe  
is euer a synner in the lawe, and therfore  
fasteth and prayeth to god in the sprite,  
the world seeing it not. Yet in þ promises  
he is euer ryghtuous, thowowe-ayeth in  
Christe and is sure that he is heire of al  
goddes promyses, the spryte whiche he  
hath receyued in earnest, beringe hym wit-  
nes, hys herte also and his deades testifi-  
inge the same. Marke this then. To se in-  
wardlye that the lawe of god is so spry-  
tually, that no fleshe can fulfyll it. And  
then for to moine and thowowe and to des-  
sye, yec to honger & thurst after strength  
to do the wyl of god from the ground of  
the herte, and (not wytstandinge all the  
sulterly of the devils, wicknes and feble-  
nes of the fleshe, and wondryng of the  
worlde) to cleue yet to þ promises of god  
and to belieue þ for Christes bloude sake  
thou arte receyued to the inheritaunce of

D. v. eter-

The parable of the  
eternal lyfe, is a wonderfull thinge, and  
a thinge that the world knoweth not of:  
but whosoeuer fealeth that (thoughe he  
fall a thousande tymes and is sure that  
the mercye of God is vpon him

If ye forgeue other men theyz trespass-  
ses, poure heauenlye father shall forgeue  
you yours. Math, in the .vi. Chapter. If  
I forgeue, God shall forgeue me, not for  
my dedes sake, but for his promises sake  
for his merci and truth, and for the bloud  
of his sonne Chylde oure Lorde. And mi-  
forgeuing certifieth my spirite that God  
shyl forgeue me, ye that he hath forgeuen  
me all redye For if I consente to the wyll

By consenting  
vnto the will  
of God & kno-  
wledgig oure  
faulfe mekele  
we be assured  
of the spirite  
of god.

Wherfor the  
beleuing for-  
giveth

as the lawe requireth it of me, yet if I se  
my faute and mekele knowledg mi sinne  
wepinge in mine herte because I cannot  
do the wil of God, & thowst after strenght  
I am sure that the spirit of God is in me  
and his fauoure vpon me. For the wold  
lusteth not to do the wyll of God, neither  
soroweth because he cannot, thoughe he  
soroweth some tymz for feare of the payne  
that he believeth shall folowe He that  
hath the spirit of this wold cannot for-  
geue wythoute a mordes makynge or a  
greater vantage, If I forgeue now how  
com

Wyched Mammon  
cometh it: verly because I feale the mer-  
eye of God in me. For as a man fealeth  
God to hym selfe, so is he to hys neygh-  
bours I knowe by myne oone experiance  
that all fleshe is in bondage vnder synne  
and can not but sinne, therfore am I ver-  
eyfull and desyre God to loose the bodes  
of synne euē in myne enemye.

**O**ther not treasure to gethewin  
earth & cet Mat. vi. But gather  
you treasure in heauen. & cet. Let  
not your herts be glued to woldly thyn-  
ges Study not to heape treasur upon trea-  
sure and ryches vpon ryches, but studye  
to bestowe well that whyche is gotten all  
ready, and let ysure aboundinge succore  
the lacke and neede of the poore whyche  
haue not Haue an eye to good workes,  
whiche if ye haue luste and also power to with þ which  
do them, then are ye sure that the spirite aboundeth of  
of God is in you, and ye in Chryst electe our nec: Mary  
to the rewarde of eternal lyfe whyche so- god ought we  
loweth good workes. to sustaine þ  
nedy.

But loke that thine eye be synngle and  
lobbe not Chryste of hys honoure ascribe  
not that to the deseruinge of thy workes  
whiche is genen the feliche by the merites  
of his bloude. In Chryste we are sonnes  
In Chryst we are heires, In Chryst God  
chose vs and elected vs before the begin-  
yng of the woldne, created ande by the  
wolde of the Gospell, and put his spirite  
in

The parable of the  
sins, for because þ we shoule doo good  
worke. A Christen man worketh because  
it is the wyl of hys father only. If we do  
no good worke nor be mercyfull, howe is  
our lust therin? If we haue no luste to do  
good worke, howe is gods spirite in vs?  
If the spirite of God be not in vs, howe  
are we hys sonnes? Howe are we hys  
heires, and heires annered with Christe  
of the eternall lyfe which is promysed to  
all them that beleue in him? Now do out  
worches testifie and witnes what we are  
& what treasure is laid vp for vs in hea-  
uen, so that our eye be single and loke vp  
pon the commaundement with out respect  
of anye thinge, saue because it is Gods  
wyll, and that God desirereth it of vs, and  
Christ hath deserued that we do it.

Not onely to  
speake of the  
gospel is ac-  
cepted before  
god but to  
lyue after the  
gospell.

Math. vii. Not all they that say vnto  
me Lord, Lord, shal enter in to the king-  
dome of heauen, but he that doth the wyl  
of my father which is in heauen. Though  
thou canste laude God wþt thy lyppes,  
and call Christ Lord, and canst habie and  
talke of the scripture, and knowest al the  
storyes of the byble. Yet shalt thou there-  
by never know thine election or whether  
thy sayeth be right. But and if thou feale  
lust in thyne herte to the will of god, and  
bringest forth the fruits therof, then hast  
thou confidence and hope, and thy dedes  
and also the spirite whence thy deades  
sprong

## Wicked Gammon

Spring certifie thine herte that thou shalfe  
enter, yea are all readye entered into the  
kyngdonie of heauen. For it foloweth, he  
that hereth the wrod and doth it, bildeneth  
hys houle vpon a rocke, and no tempest  
of temptacions can ouer thorowe it. For  
the Sp[irit] of god is in his herte and com-  
forteth him, and holdeth hym faste to the  
rocke of the merites of Christes bloude,  
in whom he is electe. Nothing is able to  
pluck hym out of the handes of god, god  
is stronger then al thinges. And contrari-  
wise he that heareth the wrod and doth  
it not, byldeth on sande of his owne ima-  
ginacion and every tempest ouer throweth  
hys byldynge. The cause is, he bath not  
gods sp[irit]e in hym, and therefore vnder-  
standeth it not a ryght, norber worketh a  
ryght. For no man knoweth the thinges  
of god (sayeth Paul in the i. p[ro]p[rietary]le to the  
Corinthyans in the seconde Chap) save <sup>Wher</sup> the  
the sp[irit]e of god: as no man knowethe sp[irit]e of god  
what is a man, but a mans sp[irit]e which is not, there  
is in hym. So then if the sp[irit]e be not can not a man  
in a man, he worketh not the wyll of god. Woke accor-  
nether vnderstandeth it though he bable dnyng to gods  
new[r] so muche of t're scriptures. Neuer: wyll,  
thelesse such a man maye wokke after his  
owne p[er]magynacyon, but gods wyll can  
he not wokke, he may offer sacrifice, but  
to do mercy knoweth he not. It is easy  
to saye vnto Christe Lorde, Lorde: but  
ther

The parable of the  
therby shalt thou never feale or be sure of  
the kingdome of heauen. But and if thou  
do the wil of God then art thou sure that  
Christ is thy lord in deade, and that thou  
in him art also a lord, in that thou fealest  
thy selfe loosed and fre from the bondage  
of synne, and lusty and of power to do  
the wyl of God. Wher the spirite is ther  
is fealyng. For the spirite maketh vs  
feale all thinges. Wher the spirite is not  
ther is no fealyng, but a bayne opinion  
or ymaginacion. A phisician serueth but  
for lycke men, and that for suche lycke  
men as feale ther seknesse moerne there-  
fore, and loge for healt. Christ lyke wise  
serueth but for such sinners only as feale  
ther synne and that for suche synners,

What healt has soore we and mutne in theyr bretes for  
is to say.

health health is power or strengthe to ful-  
fill the lawe or to kepe the commaund-  
mentes. Nowe he that longeth for that  
health that is to saye, for to do the lawe  
of God is blessed in Christ, and hathe a  
prempse that his lust shalbe fulfilled and  
that he shalbe made hole. Math. v. blessed  
are they which hunger & thirst for right-  
wesnes sake (that is to fullfill the lawe)  
for the lust shalbe fulfilled.

This longing and consent of the herte  
vnto the lawe of God, is the workyng  
of the spirite whiche God hath poured in  
to thine herte in cruest that thou myghtest  
be

## Wicked Mammon

be sure that God wyl fulfyl all his pro-  
myses that he hath made the. It is also  
the seale and marke whyche god putteth  
on all men that he choseth vnto euerlast-  
yngelyfe. So lōge as thou seest thy sinne  
and mornest, and consentest to the lawe  
and lōgest (thoughe þ be never so weake)  
yet the spirite shall kepe the in al tempta-  
cions from desperacion and certifie thine  
herte, that God for his trouth, shall dely-  
uer þ and sauе the, yea and yf thy good  
deades shalte thou be sauedc not whyche  
thou hast done, but whiche Christe hath  
done for the. For Christe is thine, and all  
his deades are thy deads. Christ is in the  
and thou in hym knyt together insepara-  
bly. Neither canst thou be damned except  
Christe be damned with the Neither can  
Christe be saued excepte þ be saued wþh  
hym. More ouer thy herte is good, ryght,  
holy and Just. For thy herte is no enemys  
to the lawe but a frennd and a louer. The  
lawe and thy herte are agreed and at one,  
and therfore is god at one with the. The  
consent of the herte vnto the law, is vnite  
and peace betwene God and man. For he  
is not myne enemy whiche woulde fayne  
do me pleasure and mornethe because he  
hath not wherewith. Nowre he that ope-  
ned thy dysease vnto the and made the  
long for health, shal as he hath promised  
heale the, and he that hath losed thy herte  
shall

Christes me-  
rites at ours.

### The parable of the

shall at his Godly pleasure, lose thy mem-  
bres. He that hath not the spirit hath no  
fealyng, neither lusteth or longeth after  
power to fulfyll the lawe, neither abhor-  
reth the pleasures of synne, neither hath  
any man more certeintie of the promyses  
of God, than I haue of a tale of Robin  
hode, or of some ies that a man tellet me  
was done at Rome. Another man maye  
sightely make me doute or beleue the con-  
trary, seeing I haue no experiance ther of  
mi selfe. So is it of them that feale not  
the working of the spirite, and therfor in  
tyme of temptation the byldinges of ther  
fimaginacions fall.

**A**thei. x. He that receyveth a pro-  
phete in the name of a prophete,  
that is because he is a prophete  
shall receyue the rewarde of a  
prophete, and he that geueth one of these  
littleons a cupte of colde water to dynke  
in the name of a dysciple, shal not lose his  
rewarde. Note this, that a prophete sing-  
nifieth as well hym that enterpreteth the  
harder place of scripture, as hym that pro-  
phes thinges to come. Now he that re-  
ceyveth a prophete, a iust man, or a discy-  
ple, shall haue the same or lyke rewarde  
that is to saye, shall haue the same eternal  
lyfe, whiche is appoynted for the in Christ  
nes bloude and myrtes. For except thou  
were electe to the same eternall lyfe, and  
haddest the same fayth and trust in God,  
and

## Wicked Mamom

and the same spirite, thou couldest never consent to their deades and healpe them. No man can

But thy deades testifie what thou art consent to the and certifke thy conscience that thou art deades of the receyued to mercy, & satyfied in Chристes law except his passions and sufferynges, and shalre here be chosen. after wythe all them that folowe God, receyue the rewardes of eternall lyfe. Of thy wordes thou shalt be iustifed and of thy wordes thou shalt be condemned.

**M**ath. xii. That is thy wordes as wel as other deades shall testifie wythe the or agaynst þ at the daye of iudgemente. **M**any ther are which abstayne from the vte warde deades of fornicacio and adultrye, never the lasse reioyce to talk ther of and laugh, their wordes and laughter testifie agaynst them, that theyr herte is vnpur and they Adulterers and Fornicatours in the syghte of God. The tonge & other signes oft times vter in malice of þ hert though a man for manye causes abstayne his hāde, frō the outwarde deade or acte.

**I**ff thou wylte enter in to lyfe kepe the commanndementes **M**athew. xix. fyrl remēbre that when God comaundereth vs to do anye thinge, he dothe it not therfore, because that we of oure selues are able to do that he comaundereth, but that by the lawe we myght se and knowe vtre horryble dampnacyon and captiuite vnder sinne and shoulde repente

E.t.

pent

### The parable of the

pent and come to Chyoste, & receyue mete-  
cye and the scripture of God to loose vs,  
strength vs & to make vs able to do Gods  
wil which is the lawe. Now when he say

Except a man eth if thou wylt enter into lyfe kepe the  
haye & spirite commaundementes, is as much to say. as  
of life it is in he that kepereth the commaundementes is  
possible for entered into life, for except a man haue first  
him to kepe y the spirit of life in him by Christes pour-  
comaunderme the asyng, it is impossible for him to kepe  
the commaundementes, or that hys herte  
shoulde be loosed or at liberte to lust after  
the for of nature wee are enemys to the  
lawe of God. As touchinge that Chyoste  
saith afterward if thou wylt be perfecte,

The greatest goe and sell thy substance and geue it to  
perfection.

the poore he sayeth it not as who shoulde  
saye that ther were any greater perfectiō  
then to kepe the lawe of God ( for that is  
all perfiction) but to shewe the other hys  
blyndnes whiche sawe not that the law is  
spiritual and requireth the hert. But be-  
cause he was not knowinge that he hadde  
hurt any man with the outwarde deade,  
he supposed that he loued his neigboure  
as hym selfe. But when he was bade to  
shewe the deades of loue, and geue of hys  
abundance to them that neaded, he depar-  
ted morninge. Whiche is an evident tokē  
that he loued not his neigboure as well as  
hym selfe. For if he had nedē hym selfe, it  
woulde not haue greaved him to haue re-  
ceiued

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repued succour of an other n̄ an Moore  
yet he sawe not that it was morder and  
theesse that a man shoulde haue abdaunce  
of ryches lyngē by him and not succoure  
hys neyboures neade. God hath geue one  
mā riches to healpe an other at nead. Ye  
thi neyghbour neade, & thou healpe hym  
not beinge able þ withholdist hys dutye  
from him and art a thef before God.

That also, hat Christ sayeth, how that He that with  
it is harder to: a rich man( whiche loueth drawet's frō  
his riches so þ he cannote find in his hert his neigbour  
liberally and freely to healpe the pore and the whiche is  
nedy )to enter into the kingdom of heauē hys cannot  
then a camell to go thoroewe the eye of an come to hea-  
needle, declareth that he was not intred in uen.  
to the kyngdō of heauē, that is to saye, e-  
ternall lyfe. But he that kepereth the com-  
maundemētes is entred into life, yea hath  
life and the sp̄rite of life in him.

**T**his kinde of devils goþ not out  
but by prayer & fastinge. Math  
xxvii. Not that the deuell is caste  
out by myrtes of fastyng or pray-  
inge. For he saþeth before that for there  
unbelifes sake they coulde not caste hym  
out. It is saþeth no doute that casteth  
out the devils and faith it is that fasteth  
and prayeth. Saþth hath the promises of Faith casteth  
god wher unto the cleauethe, and in all out deuels &  
thinges thistrih the honour of god. He doþ such lyk  
fasteth subdueth þ body vnto þ sp̄rite þ miracles,

### The parable of the

the prayer be not let, and that the spypye  
maye quietlye talke wþt God : he also  
when so euer oportunity is, geueþ prayere  
god to fulfyll his promises vnto prayse  
and gloriþe. And God wþch he is merciful  
in promysyng and true to fulfyll them,  
casteth out the deviis & doth all that faith  
desyreteth and satisfieth hymself.

**L**orne ye blessed of my father, ens  
herete the kyngdome prepared for  
you from the begynnyng of the  
world. For I was a thurle and ye  
gaue me drinke. &c. Math. xxv. Not that a  
man with wþkes deserueth eternall lyfe  
as a wþke man or labourer hys lyfe or  
wages. Thou readest in the text that the

**T**he kyngdome of heauen is  
prepared for  
þþ faythful er sed and sanctified . In Chistes bloude  
go they; wþt are we blessed from that bitter curse and  
kes do not de darnable captiuite vnder synne , where  
in we were boþne and conceyued. And

Chistes spirit is poured in vs to þþnge  
forth good wþkes, and oure wþkes are  
the fruite of the spirit, and the kyngdom  
is the deseruunge of Chistes bloude, and  
so is fayth and the spypye and good wþkes  
also. Not wþt standing the kyngdome  
followeth good wþkes, & good wþkes  
testifye that we are heþies therof, and at  
the day of Judgemente shall they testifye  
for þþ electe vnto they; comfort and gloriþe,

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epe. And to the confucion of the vngodlie  
vnbeleuynge & saythlesse synnes, which  
had not trusste in the word of goddes pro-  
myses nor lust to the will of god: but wee  
carped of the sprete of theyr father the  
deuyl vnto al abhominaclō, to worke wic-  
kednes wyth al luste delectacion and gre-  
dines.

**P**Anye synnes are forgeuen by  
for she loueth much. Luke. vii.  
Not that loue was cause of for-  
geuenes of synnes. But contrary wise the  
forfeuenes of synnes caused loue, as it  
foloweth, to whom lesse was forfeuenē, the  
same loueth lesse. And afore he comendēd  
the iudgement of Symon, whyche an-  
swered that he loued most to whom mosē  
was forfeuenē: and also sayde at the last, As longe as  
thy sayth hath sauēd the or made þ safe, we se the law  
go in peace. We can not loue excepte we we cannot lo-  
se some benefite and kyndnes. As longe we Christ but  
as we loke on the law of god only whē we se þ  
we se but sinne and dampnacion and the gospell, then  
wrathe of God vpon vs, yea whē wee reioyce we  
were dampned afore we were borne, wee  
can not loue god: No wee cannot but  
hate him as a tyrante vnrighitous and  
vnjust, and he from hym as dyd Carn.  
But whē the Gospell that glad tidinges  
and soyfull promyses are preached howe  
that in Christe god loueth vs fynde, for-  
geueneth vs, and hath mercy on vs, then  
viii. loue

### The parable of the

loue we again and the deades of our loue  
declare our fayth. This is the manner of  
speakyng. As we saye somer is nye, for

An exāple for the trees blosome. Nowe is the blosome  
declaraciō of of the trees not the cause that somer draweth  
inward deds weth nye, but the drawinge nye of somer  
is cause of the blosomes, and þ blosomes  
put vs in remebrance that somer is at  
hande. So Chyste here teacheth Simon  
by the feruēnes of loue in the outwardē  
deades to se a strōge fayth within whēce  
so greate loue springeth. As the maner is  
to saye do yout charyte, shewe yout chas-  
ryte, do a deade of charyte, shewe yout  
mercye do a deade of mercye, meanyng  
ther by, that our deades declare how we  
loue our neyghbours and howe much we  
haue compassion on them at there neade.

More ouer it is not posſyble to loue ex-  
cept we se a cause. Excepte we se in oure  
hertes the loue and kindnes of god to vs  
warde in Chyste our Lorde, it is not pos-  
sible to loue God a ryght.

We saye also he that loueth not my dog  
loueth not me. Not that a man shuld loue  
my dog fyſt. But if a man loued me the  
loue wher with he loueth me, would com-  
pell hym to loue my dogge, though the  
dogge deserued it not, ye though the dog  
had done hym a dyspleasure. Yet if he lou-  
ed me, þ same loue would refrayne hym  
from venging himſelfe, and cause him to  
refeſſe

An exāple of  
loue towardē  
our neyghbour

## Wicked Hammon.

refer the vengeaunce vnto me. Such spea-  
kinges finde we in scripture. Iohn in the  
iii. of hys fyfth Epistle sayth, he that say-  
eth. I loue God, and yet hateth his bre-  
ther is a lyar. For how can he that loueth  
not his brother whom he seith, loue God  
whom he seyth not. This is not spoken  
that a man shoulde fyfth loue hys brother  
and then god, but as it folowith.

For thy commandement haue we of  
hym, that he whiche loueth God shoulde  
loue his brother also. To loue my neygh-  
bour is the commandement, whiche com-  
maundement he that loueth not, loueth not  
God. The kepyng of the commandeme-  
nt declareth what loue I haue to God.  
If I loued god purely, no thinge that my  
neyghbour coulde do were able to make  
me neyther to hate hym eyther to take vē-  
geaunce on hym my selfe, seyng that god  
hathe commaunded me to loue hym, and to  
remisste all vengeaunce vnto him. Marke  
now howe muche I loue the commaunde-  
ment, so muche I loue god, how muche I  
loue god, so muche beleue I that he is mer-  
ciful, kind and good, yea and a fathcr vnto  
me for Chistes sake, howe muche I be-  
leue that god is mercifull vnto me, and  
that he wyll for Chistes sake fulfyll all  
hys promyses vnto me: so muche I se my  
synnes, so muche do my synnes grieve me,  
so muche do I repente and sorowe that I

The kepinge  
of y comma-  
ndment decla-  
reth our loue  
toward god.

C. iii. Sinne,

The parable of the  
sinne, so muche displeaseith me that poys-  
A goodlye or son that moueth me to sinne, and so great-  
der of perfec- ly despise I to be healede. So now by the  
tion. naturall order synt I se my sygne. Then  
I repēt and sorrow. Then beleue. I Gods  
promises, þ he is mercyfull vnto me and  
forȝeueth me, and wil heale me at the last: then loue I and then I p̄epare my selfe  
to the commaundement.

**T**his do and thou shalt lyue Luc. x.  
that is to saye, loue thy Lord god  
with al my hert, with al thy soule,  
and with al thi strength and with  
all thy mynde, and thy neyghboure as thy  
selfe. As who shoulde say, if thou do thy s,  
or though thou canst not do it, yet if thou  
fealest lust ther vnes, and thy spyrit sigh-  
eth moirth, and longeth after strengthe  
to do it, take a signe & euidēt token ther  
by that the spirit of life is in the, & that  
þ art elect to lyfe euerlastynge by Christes  
bloude whos gift & purchase is thy sayth  
& that spirit that worketh the wil of god  
in the wholē gyfte also are thy deades or  
rather the deades of the spirite of Christe  
and not thine, & whos gift is the rewarde  
of eternal life whiche foloweth good wor-  
kes. It foloweth also in the same place  
of Luc. Whe he should depart, he plucked  
out ii. pence, and gaue them to the host,  
and sayd vnto hym Take the charge or  
cure.

## Wycked Sammoniz

ture of hym, and what soever thou spendest more I will recompence it the at my coming againe. Remembere this is a parable, and a parable maye not be expounded word by word. But the entent of the similitude must be sought out only in the whole parable. The entent of the similitude is to shewe who a man is a neyghbour or who is a mans neighbour (which is both one) and what it is to loue a mans neyghboure as hym selfe. The Samaritan holpe hym and shewed mercy as lōge as he was present, and he left his moneye behynde hym. And if that were not sufficient, he left hys credēs to make good the rest, and forsoke hym not, as longe as the other had neade. The said Christ go thou and do lyke wise, that is, wythout difference or respectiōn of persones whoe soever neadeth thy healpe, hym counse thy neighbour, and his neybour be thou and shewe mercy on hym as longe as he needeth thy soccoure, & that is to loue a mans neybour as him selfe. Neyghboure is a word of loue and sygnys eth that a man bōure signify shoulde be euer npe and at hande and ready to healpe in tyme of neade.

They that wil enterp̄ete parables wordē for wordē fall into straytes oft tymes, whence they can not rid them selfes. And preach lyes in steade of the trut̄h. As do they whyche enterp̄ete by the two pence the

A parable can not be expounded in al pointes but p̄ sen ce onely.

The parable of the  
the olde testament and the newe, and by  
that whiche is bestowed. Opera super  
crogationis. Howe be it superarogancia  
were a meter terme. That is to saye, dea  
des whiche are more then the lawe requy  
reth, deades of perfectiō and of liberaltie  
which a man is not bownde to do, but of  
hys free wyl. And for them he shall haue  
an hygher place in heauen, and may gne  
to other of his merites: or of whiche the  
pope after his death maye gyue pardons  
frome the paines of purgatorye.

There is no  
greater per-  
fection than  
the lawe.

Against which exposition then I ans  
wer . fyſt a greater perfection then to  
ioue god and hys wyl, whiche is the com  
maundementes, wþh all thine hert, with  
all thy munde, is there none. And to ioue  
a mans neybour as hym selfe, is like the  
same. It is a wðderfull ioue where with  
a man loueth hym selfe . As glad as I  
woulde be to receyue pardone of myne  
owne lyfe ( if I hadde deserued death ) so  
glad ought I to be to defēd my neybours  
like with out respect of my lyfe . or of my  
good. A man ought nether to spare his  
goodes nor yet him selfe for his brothers  
sake, aftir the ensāple of Ch̄iste.i. John.  
iii. Herein layeth he , perceyue wee ioue,  
in that he ( that is to saye Ch̄iste ) gaue  
his life for vs. We ought therfore to be  
stow our liues for þ þreþre. Howe saith  
Ch̄ist Johan.xv. ther is no greater ioue  
than

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than that a man bestowe his lyfe for hys  
etende. More ouer no man can fulfill the  
lawe. For ( John sayth. i. Chapter of the  
sayd epistle) if we saye we haue no synne,  
we deceyue oure selues and trueth is not  
in vs. If we knowe dge oure synnes he  
is faithfull and righewous to forgeue vs  
our synnes. Nowe if we be all synners,  
none fulfylleth the lawe. For he that ful-  
filleth the lawe is no synner. In the law  
maye noth: r Peter nor Paul nor any  
other creature saue Christ only reioyse. In  
the bloude of Christ whiche fulfilled the  
lawe for vs maye euery parson that re-  
penteth beleue, louethe the lawe and  
morneth for strenght to fullfyll it, reioyse,  
be he never so weake a synner. The two  
pence therfore and the credens that he  
left behinde hym, to bestowe more yf neade  
were, signifith that he was euery where  
merciful, both present and absente, wyth  
out sayninge, clokyng, complaynyng, or  
excusinge and forsoke not hys neybour  
as lōge as he had neade. Whiche example  
I praye God men maye folowe and let,  
opera supererogationis alone.

**M**ary hath chosen a good parte  
whiche shall not be taken from  
her. Luke. x. She was fy:st cho parte was þ  
sen of God and called by grace bothe to Mary hadde  
knowe hys synne, and also to heare, the chosen  
worde of fayth heale, and gladtidinges

þo man ful-  
filleth the  
lawe.

What þ two  
pecc he token

What the  
þe

The parable of the  
of mercy in Chyoste and fayth was gauen  
byt to beleue and the spirite of God losed  
byt hert from the boundage of synne.

Then consented she to the wyll of god  
agayne, and a boone all thynges had delec-  
taciō to heare that wōrde wherin she had  
obtayned everlastynge health, and namis  
of his mouth whiche hadde purchased so  
great mercy for hyt god choseth vs fyre  
and loued vs fyre and opineth our eyes  
to se hys excedinge abundaunte loue to  
vs in Chyist, and the loue we agayne and  
accepte hys wyll aboue all thynges, and  
serue hym that office wher unto he hath  
chosen vs.

Helle that ye haue and giue almes. And  
make you bagges whiche war not olde,  
and treasure which fayleth not, in heauen  
Lu. xii. This and couch lyke are not spos-  
ken that we shoulde worke as hyrelynges  
in respecte of reward, and as though we  
shoulde obayne heauen with merite. For  
he saith a little afore, feare not litel stockes  
for it is youre fathers pleasure to geue  
you a kyngdome. The kynge domē cometh

Scriptur spe- then of the good wyll of Almyghtye god  
keth to vs dy- thorowe Chyist, And souche thinges are  
uers wayes. Spoken partly to put vs in remembraunce  
of our dutye to be kynge agayne. As is  
that saying let your lyght so shyne before  
men that they se your good workes and  
glorysye your father whiche is in heauen.

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As who shoulde saye, yf God haue geuen  
you so great gyftes be not vrthankefull  
but bestowe them vnto hys prayse.

Some thinges are spoken to moue vs  
to put our truſt in God, as are these. We  
shoulde the byrdes of the ayre. If youre  
childeſtne aske you b̄d wyl ge p̄fet the  
ſtōom̄ and many ſuſhelyke. Some are  
spoken to put vs in remembraunce to be  
ſober, to whatche and praye, and to pre-  
pare our ſelues againſt temptacions, and  
that we shoulde vnderſtānde and know,  
how that temptacions and occaſions of e-  
uyl come then moſt, when they are leſt io-  
ked for: leſte we shoulde be careleſſe and  
ſure of oure ſelues, neſtigent, and vnpre-  
pared. Some thinges ar ſpoken, that we  
ſhoulde feaſe the wonderfull and incōp̄e  
hēſible iudgmenētes of god leſt we ſhuld  
preſume. Some to conforſt vs þ we deſ-  
payre not. And for lyke cauſes are all the  
enſamples of the olde teſtament. In con-  
cluſiō that ſcripture ſpeaketh many thyn where the ſyt  
ges as the world ſpeaketh. But they may ſit is not ther  
not be worldly vnderſtānde, but goodlye is no vnder-  
and ſp̄iſtuallye, ye a the ſp̄iſte of God vnderſtānde of  
only vnderſtāndeth them, and where he ſcripture.  
is not ther is not the vnderſtānde of  
the ſcripture. But vnrutefull dyspu-  
tage and braulyngē about wordes.

The ſcripture ſaith, God ſeech, god  
heareth, God ſinelleth, god walketh,  
god

The parable of the  
God is with the, God is not wyth them,  
God is angry, God is pleased, god sen-  
deth his spirite, God taketh his spirite a-  
way, and a thousande such like. And yet  
is none of them true after the worldly ma-  
ner and as the worldis lowne. Rede the se-  
cond Chapter of Paul to the Corinthians, the naturall man vnderstandeth not  
the thinges of god, but the spirite of god  
only and we(saieth he)haue receyued the  
spirit whiche is of god, to vnderstande  
the thinges whch are gauen vs of god.

It is impossible to vnder- to vnderstande them. Rede also the . viii  
stand the scri to the Romains They that are led wyth  
out the spirite of god, are the sonnes of God  
the spirite of Now the sonne knoweth his fathers wyll  
and the seruant not He that hath not the  
spirit of Christ(saieth Paul) is none of  
his. Lykewise he that hath not the spirit  
of God is none of goddes, for it is bothe  
one spiryte, as thou mayest se the same  
place. Now he that is of God heareth the  
word of god Io. viii. and who is of god  
but he that hath the spypye of God. For  
thermore saye ih he, ye here it not, because  
ye are not of God, that is, ye haue no lust  
in the worde of God, for ye vnderstāde it  
not, and that because his spiryte is not in  
you. For as muche then as the scripture  
is not bynge els, but that whiche the spi-  
rite of God hath spoken by the Prophes-  
tes

## Wicked Mammon

tes and Apostles , and can not be vnder- **P**ray h spirit  
stande but of the same spirite : Let every to loose you  
man praye to God to sende him his spirit from your na-  
to loose vs from oure naturall blyndnes tural blidnes  
and ignorance, and to geue vs vndersta and to syue  
ding and sealinge of the thinges of God you vndersta  
and of the speakeinge of the spirit of God dynge of spiri  
And marke this processe. First we are da tual thynges,  
ned of natur , so conceyued and bo ne.  
as a serpet is a serpent, and a tode a tode  
& a snake a snake bi nature. And as thou  
seest a yonge chylde which hath pleasure  
in many thinges wherin is present death,  
as in fire, water and so forth) would sea  
hym selfe wþ a thowsande deathes if  
he were not wayted vpon and kept ther-  
fro . Euen so we, if we shoulde syue ihps  
thousande yeares cou'de in all that tyme  
delite in no other thynge nor yet seke any  
other thinge , but that whiche in is death  
of the soule,

Marke the oz  
dre of goddes  
worke.

**S**ecundaryly of the hole multitude  
of the nature of man, whom God hathe  
electe and chosen and to whom he hath  
appointed mercy and grace in Chyoste, to  
them sendeth he his spirit, whiche open-  
eth their eies, shoverth them their misery,  
and bryngeth them vnto the knoledge of  
them selues, so that thei hate and abhize  
them selues, are astonied and amased and  
at there wyttes endes, neither wote what  
to do of whiche to seke health . Then lest  
they

### The parable of the

they shoulde flye from God by despetacion, he conforteth them agayne with hys swete promyses in Chryske and certifieth thare hertes that for Christes sake they are conceyued to mercy & their sinnes for geuen and they electe and made þ sonnes of God and heyses wythe Chryske of eternall lyfe: and thys thowte fayth are they set at peace wyth God.

Nowe ma're not we are why god cho-seth one and not another, other thynke that god is vnjust to damne vs afole we do any actuall deade, seing that god hath power ouer all hys creatures of right, to do with them what ye lyste or to make of every one of the as he lyseth. Our darchenes cannot perceyue his lyght. God wyl-be feared & not haue his secret iudgements knownen. More ouer we by the lyght of fayth se a thousande thynges whiche are impossible to an infidele to se. Holyke wile no doute in the lighi of the cleare vision of God we shall se thynges whyche nowe god wyl not haue knownen. For þyde euer accompanieth hys knoweledge but grace accompanieth mekenes. Let vs therefore geue diligence rather to do the will of god, then to searche his secrettes which are not profitable for vs to know.

When we are thus reconcyled to god, he that is remade the frendes of god and heyses of conciled to god eternall lyfe, þ spirite that god hath pow-

ted

## Wicked Mammon

red is to vs to styfeth that we maye not lyue after our olde deades of ignorance. muste not liue

For how is it possible, that we shoulde after the olde repente and abhore them, and yet haue lust of igno-  
lуст to lyue in the. We are sure therfore ignorance.  
that god hath created and made vs new  
in Christ, and put hys spirite in vs that  
we shoulde lyue a newe lyfe, whiche is þ  
lyfe of good worfes.

That thou maist know what is good  
worches, or what worches are good and  
the ende and entente of good worches. or  
wherfore good worches serue, marke this  
that foloweth.

The lyfe of a Christen man ar in ward  
betwene hym and God, and properly is  
the consent of the spirite to the wyll of  
god, and to þ honore of god. And godes Good works  
honour is the finall ende of al good wor-  
ches. Good worches be al thynges that are  
done within the lawes of god. in whiche  
god is honoured and for whiche thankes  
are givene to god.

Fastyng is to suslayne from surfeiting  
or ouer much eating, frō droncknes and  
care of the worlde ( as thou mayest reede  
Lu. xxi. ) and the ende of fastyng is to  
tame the bodie, that the spirite may haue  
a free course to god, and mape quetyly  
talke with God For ouer much eatynge  
and dronkinge and care of worldely busi-  
nes perisse downe the spyrte, chocke hym

## Fastyng

f.i. and

The cause  
of fastynge.

The parable of the  
and tangle hir that she cannot list vp hym  
selfe to god. Nowe he that falleth for a  
ny other entente , than to subdue the bo-  
dye , that the spirite maye wayte on god,  
and frely exercice hym selfe in the thinges  
of god: the same is blinde and woteth not  
what he doth, creeth & shoth at a wodg  
marke, and his entente and imaginacion  
is abhominable in the sight of god. Whē  
thou fastest from meate and drynkest all  
day, is that a Chisten faste either to eate  
at one meale that were sufficient for fourē.

A man at fourē tymes maye bear that  
he cannot at ones come fast from meate  
and drynke, and yet so tangle them selues  
in worldli busnes that thei can not ones  
thynde on God. Some abstayne from  
butter , some frome egges . some from al  
mannes witte meate, some this day, some  
that day. soe in the honour of this saint,  
some of that, and every man for a sondry  
purpose. Some for the toothache, some for  
the hed ache, for feuer a pestilence, for so-  
den death , for hanginge, dryouning, and  
to be deliuered from the paines of hel.

Some ar so mad that thei fast one of the  
thursdays betwene the two saint ma-  
rye dayes in the worshyppe of that saint  
whos day is halowed betwene cristemas  
and candelmes , and that to be deliuered  
from the pestilence . All those men fast  
without conscience of God, and without  
knowle

## Wicked Mammon

knowledge of the true entente of fastynge  
and do no other thā honoure sayntes as  
the gentels and heathen worshiped, their  
ydolles, and ar drowned in blidnes and  
know not of the testamēt thae God hath  
made to manward in Chystes bloud. In  
God haue they nōther hope nō confidence,  
nether beleue his promyses nether knowe  
hys wyll, but are yet in capryuyte vnder  
theyr prince of the darkenes



Watch is not only to abyeyne What watch  
from lepe, but also to be: it signifieth  
cūscept and to cast al perels  
as a man shuld watch a tou  
re or a castell. We must remē  
bre that the snares of the deuyll are infy  
nite and innumerable, and that euery mo  
ment arys new temptacions and that in  
al places mete vs freshe occasiōs against  
whiche we must prepare our selues , and  
turne to god, and complaine to hym, and  
make oure mone, and despise hym of hys  
mercy to be our shylde, oure toure , our  
castell and defensē frōme all cuyll , to put  
his strength in vs (for wythout hym wee  
can do nought) and aboue all thinges we  
muste call to mynde what promises God  
hath made , & what he bath sworne that  
he wyll doo to vs for Chystes sake, and  
with stongē fayth cleue vnto them , and  
desire hym of his mercy and for the loue  
that he hath no Chyste, & for hys truthes

Take

F.ii,

In al tētacyō  
we muste call  
vpon god.

The parable of the  
lake to fulfyll hys promyses. If we thus  
clue to God wryt stonge fayth, and be  
lue hys wordes: then (as sayth Paull. i.  
Corint. x.) God is faythfull, that he wyl  
not suffer vs to be tempted aboue that we  
are able or aboue oure myght that is to  
say, if we cleue to hys promyses and not  
to our fantasyes and myagynacions, he  
wyl put myght and power into vs, that  
shal be stroger then all the tentacio which  
he shal suffer to be against vs,

What pray-  
er is.



Prayer is a morning a longing  
and a desire of the spirite to  
Godward for that which she  
lacketh as a sick moyneth and  
sowmeth in his hert longinge for health  
Fayth euer praieth, for after þ by fayth  
we are reconciled to God and haue recey-  
ued mercy and forgiuenes of God the spy-  
ryte longeth and trusteth for strengeth to  
do the wyll of God, and that God may be  
honoured, hys name halowede, and hys  
pleasure and wyl fulfylled. The spyryte  
waiteth and watcheth on the wyl of god  
and euer hath hir owne fragilitate & weak-  
nes before hys eyes, and when she seeth  
tentacion and perill drawny, she torneth  
to God and to the Testamente that God  
hath made to all that beleue and truste in  
Christes bloud and desireth God for hys  
mercy, truelth and for the loue he hath to  
Christe, that he wyl fulfyll hys promyses,  
that

The condic-  
ons and pro-  
perties of  
prayer.

## Wicked Mamon.

that he shal succut and help and geue vs  
strength, and that he wyl sanctifie hys  
name in vs and fullfyl hys godly wyl in  
vs, and þ he wyl not loke on our syn and  
inquisite, but on hys mercy, on hys truth  
and on the loue that he owerth to his lone  
Christ and for hys sake to kepe vs from  
tentacion, that we be not overcome and  
that he delyuer vs from euill, and what  
so ever moueth vs contrarie to hys God  
lye wyl. Moze ouer of hys owne experi-  
ence he fealeth other mens neade, and no  
lesse commendeth to God the infirmites  
of other then hys owne knowyng that  
ther is no strength, no healpe no succour  
but of god onyl. And as mercyfull as he  
fealeth god in his hert to hym selfe ward  
so merciful is he to other, and as greatly  
as he fealeth hys owne miserye, so greare  
compassiō hath he on other. Hys neiboures  
is no lesse care to hym then hym selfe. He  
fealeth hys neibours grieffs no lesse then  
his owne. And when so ever he seeth occa-  
sion he cannot but pray for his neybour as  
wel as for hym selfe: hys nature is to seke  
the honoure of god in al men, and to draw  
(as much as in hym is) al men unto god.

This is the lawe of loue whiche sprung  
eth out of Christes bloudis into the hert of  
al thē that haue their trust in hym, No  
man ne deth to byd a christē man to, pray  
if he se hys neibours neade: if he se it not

Let the same  
mid be in you  
that was in  
Iesu Christ  
which. v.

The parable of the  
put hym in remembraunce only, and then  
he can not but do his dutye.

One to praye. Nowe as touchynge þ we deller one a  
for another, nother to pray for þ that dos we to put  
out neybone in remembraunce of hys du  
tie and not that we truste in hys holynes  
Our truste is in God, in Christe and in  
the trueth of goddes promyses, we haue  
also a promise that when.ii.ox.iii.ox  
moo  
agree together in any thyng accordaninge  
to the wyll of god. God heareth vs, Not  
wythstandyng as god heare the maner  
so heareth he few, and so heareth he mo  
if he pray after the wyll of god and desire  
the honour of God. He that desirereth mer  
cye, the same fealeth hys owne myserye,  
and synnes and moyneth in is herte for to  
be deluyered, that he myght honour God  
and God for hys trueth must heare hym,  
which layeth þ þ mouth of christ. Math  
v. Blessed are they that höger and thurst  
after righteousnes, for they shalbe fullfyl  
led. God for hys truethes sake muste put  
the ryghtuousnes of Christe in him, and  
In whathour was he his vnyghtuousnes aware in the  
þ sinn e sigh: bloud of Christ. And be the sinner never  
eet I shal hea so wike, never so feable and frayle, syne  
he never so oft & so greeuously, yet so longe  
as thys lustes desire and moyninge to be  
d luyered remaineth in hym. God leth not  
þys sinnes, reckenethe them not, for hys  
truethes sake and loue to Christe. He is  
not a sinner in the sight of God, þ wold

## Wicked Hammon.

be no sinner. He that would be deliuered hath his herte loose alreade. His herte singeth not, but moorneth repenteþ, and consenteth vnto the lawe and wyll of God and iustifieth god, that is, beareth record that god whiche made the law is rightuous and iuste. And such an herte trustyng in Christes bloude, is accepted for full rightuous. And hys weaknes. infirmitie and fraylitie is pardoned and hys synnes not lokede vpon: vntyll God put more strength in hym and fulfyl his lust.

When the weake in the fayth and vnto expert in the misteries of Christe despise vs to pray for the, the ought we to leane then to the trueth and promises of God, and teache them to put their trusste in the promises of God, in þ loue þ god hathe to Christ and to vs for hys sake, and to strength ther weake concieces, shewynge and prouynge by the scripture, that as longe as they folowe the spirite þ resystance synne it is impossible they shoulde fall so depe that God shal not pulle them vp agayne, yf they hold fast by the anker of faythe hauynge trusste and confydence in Christe. The loue that god hathe to Christe is infinite, and Christe dyd and suffered all thynges, not for hym selfe, to optayne fauoure or ought else: for he had euer the full fauoure of God and was euer Lorde ouer all thinges, but to reconsyle vs to God and to make vs happyes

The loue of  
God to chrys  
is infinite

### The parable of the

With him of his fathers kyngdome. And  
god hath promised, that whosoever cal-  
lith on his name shal never be confounded  
or a shamed Roma.ii If the righwile fal  
(saith the scriptur) he shal not be broised,

Who is righ the Lorde shall put his hande vnder him.  
tuouse.

Who is righteous but he that trusteth  
in Christes bloude, b: he never so weak?  
Christe is our ryghtuousnes and in hym  
ought we to reache all men to truste, and  
to expounde vnto al men þ testament that  
god hath made to vs sianers in Christes  
bloude. Thys ought wee to do and not  
make a playe of them to lade them cap-  
tive, to sitt in ther consciences and to  
reache them to trust in our holynes, good  
deades and þayers, to the entee that we  
woulde fedre oure ydle and slowe belyes  
of their great labour and sweate, and so  
to make our selues Christes & saviouris.

For if I take on me to lave other by  
my merites, make I not my selfe a Christ  
and a saviour, and am I not deade a false  
prophete and a true antichrist, and exalt  
my selfe and sytte in the temple of God,  
that is to wyt the consciences of men? I  
mōg Christē men loue maketh al thenges  
communc: euery man is others detter and  
every man is bounde minister to his nigh  
boure, and to supplye hys neyghboures  
lakte, of that wherewith God hath en-  
dued hym. Is thou seest in the worlde  
how

Loue maketh  
all thynges  
common

## Wicked Hammon

howe the Lordis and offisers mynyste  
peace in the commune wealth, punyng  
murderers, theves and cull doers, and  
to mayntayne ther vnde and estate do the  
communes minister to them agayne rent.  
tribute tolle and custome So in the Gosp-  
pell the curates whyche in every parke  
preache the gospel ought of dutie to rice-  
yue an honest livinge for them and theyz  
howsholdes and even so ought the other  
offisers whiche are necessarilie reputed  
in the commune wealth of Christ. Wee He h̄ serueth  
neade not to vse fylthy lucre in the gos- p̄ aultar out  
pell, to chope and chaunge and to playe h̄c to lyue  
the tauernars, alteringe h̄ wodē of god, p̄ aultare also  
as they do their wynes to theyz moolte a  
vauntage, and to fassion goddes wodē  
after every mans mouthe, or to abuse the  
name of Christe to optayne therby aucto-  
ritate & power, to feede oure slowe healies.  
Now leest th̄u what prayer is, the ende  
therof, and wherfore it serueth.

If thou grue me a thousande pownde  
to pray for the I am no more bounde then  
I was before. Mans imaginac̄ an can Temporal re  
make the commaundement of God ne- ward not; &  
ther greater nor smaller, neither can it ei- augmenteth  
ther adde to the lawe of god or myniste nor minisheth

Gods commaundement is as greater Charitie.  
as hym selfe. I am bounde to loue the  
Turke wryth all my myght and power,  
yea and aboue my power even from the

The parable of the  
grounde of my herte , after the ensample  
that Christ loued me, nether to spare goo  
des, boode or lyfe to win him to Christe.  
And what can I do more for the yf thou  
gaueste me all the worder Where I see  
neade there can I not but praye if godes  
spaire be in me.

Almes is a greake worde and sygnis y  
eth mercy One Christen is detter to a no  
ther at hys neade of all that he is able to  
do for hym vntyl his neade be suffised. E  
very Christen man ought to haue Christe  
all wayes before his eyes, as an ensample  
to counterfaite and folowe , and to do to  
his neybour as Christ hath done to hym  
as Paule teacheth in all his epistles and

The order of Peter in his fyfte and John in his fyfte  
Paul in set: also . This order vseth Paule in all hys  
tynge forth of epistles, fyfte he preache the law and  
Christe. proueth that the whole nature of man is  
damned in that the herte lusteth contrary  
to the wyl of god.

For if we were of god, no doubte we  
shoulde haue luste in his will. Then prea  
cheh he Christ, the Gospel the promises,  
and the mercye that God hathe set forth  
to all men in Christes bloude . Whyche  
they that beleue and take for earnest  
thinz, turne the selues to god, begininge  
to loue God againe, and to prepare them  
selues to hys wyl by the working of the  
spaire of god in the. Last of al exhorteth  
it

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he to vnde, peace & sobernes, to a boyde  
braulinges, sectes, opinions, disputynge  
and arguunge a boþt wordes, & to walke  
in the playne and syngle faythe and fea-  
ling of the spypye, and to loue one an oþer  
after the ensample of Chyoste, cuen  
as Chyoste loued vs and to be thankfull,  
and to walke worthy of the Gospell and  
as it be cometh Chyoste and wyth the en-  
sample of pure living to draw al to Chyoste.  
Chyoste is Lord ouer all and every chyoste  
is heþe anered wyth Chyoste and therfor  
Lord of all, and euery one lord of what  
soever a noþer hath.

Yf thy brother or neybour therfore <sup>By what rea-</sup>  
meade & thou haue to healpe hym and yet <sup>done al thyng</sup>  
showest not mercy but wyth drawest thy  
handes from hym: then robbest thou hym  
of hys owne and art a thefe. A Christen  
man hath Chyoste's spirite. Now is chyoste  
a merciful thinge: if therfore thou be not  
mercyfull after the ensample of Chyoste  
then hast thou not his spypye. Yf thou  
haue not Chyoste's spirite, then arte thou  
none of hys Ro. viii, nor haue any parte  
wyth hym. More ouer though thou shewe  
mercy unto thy neyboure, yet if thou do  
it not with such burnyng loue as Chyoste  
dyd unto þ, so much thou knowledgē thy  
slef and despise mercy in Chyoste. A chyoste  
man hath nouȝt to reioyse in, as concer-  
ning hys deades. Hys reioy singe is that  
Chyoste

The parable of the

Chyoste dyed for him, and that he is was-  
hed in Chyoste bloud. Of hys deades re-  
sylfeth he not, nether counteth hys mer-  
ties, nether giveth pardons of them, ne-  
ther seeketh an hier place in heauie of the,  
nether maketh hym selfe a lauyour of o-  
ther men, thowow hys good workes. But  
giveth al honoure to God, and in his grea-  
test deades of mercye knowleageth hym  
selfe a sinner vnfainesdlye, and is a bun-  
dantly content wyth the place that is pre-  
pared for hym of Chyoste. And hys good  
deades are to him a signe only þ Chyoste  
Spypce is in hym, and he in Chyoste, and  
thowowe Chyoste electe to eternal lyfe.

The order of loue or charite which, some  
dreame, the Gospell of Chyoste sheweth  
not of that a man shoulde beginne at hym  
selfe fyoste and then descende I wot not  
by what steppes. Loue seeketh not hym  
owne profyte. ii. Cor. xii. but maketh a man  
to forgette hym selfe, and to turne his pro-  
fyte and other men, as Chyoste sought not  
hym selfe or his owne profyte, but oures.

This termen my selfe is not in the Gos-  
pell, nether yet fathir, mother, syster, bro-  
ther, kinsman, that one shoulde be preter-  
red in loue aboue a nother. But Chyoste is  
al in al thynges. Everye chisten man to  
another is Chyoste hym selfe and thy neig-  
hours neade hath as good ryghte in eby  
goodes as hath Chyoste hym selfe which  
is

ther is no or-  
der in charity

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is heye and lord ouer al. And loke what thou oweſt to Chyſte that thou oweſt to thy neybourſ neade. To thy neybour oueſt thou thyne herte, thi ſelſe and al that thou haſte and canſte do. The loue that ſpringeth out of Chriſt excludeth no manether putteth diſcrece betwene one and another. In Chyſte we are all of one deſtre without reſpecte of persons. Not wythſtandinge thoughe a Chriſten mans herte be open to all men, and receyuethe all men. Yet becauſe that his abilitie of good deſtendeth not ſo ferre, thiſ provision is made, that every man ſhall care for hys owne howſcholde, as father and mother and thyne elders that haue hope þ, wylfe childeſerne and ſeruanteſ. If thou ſhouldreſt not care & prouide for thyne howſcholde, then, were thou an iſydele, ſeynge thou haſte taken on the ſo to do, & for as moche as that is thi parte committed to the of the congreſacion.

Whē thou haſt done thi dueſe to thyne howſcholde, and yet haſte farther aboundaunce of the blesſinge of God, that oweſt thou to þ poore þ can not labour or woldre laboure & can gette no wylke, and are deſtitute of frēdes, to þ poore I meāe whiche thou knoweſte, to them of thyne own paſtib. For that prouiſion ought to be had in the congreſacion, that every paſtib care for thi poore. If thi neibourſ whiche thou know

Howe and to whom almes oughte to be geuen,

### The parable of the

knowest besyured, and thou yet haue sus-  
periupte, i hearest necessite to be amoge  
the bretherne a thou'ande myle of, to the  
art thou deicer. Yea to the very infydeles  
we be detters, yf they neade, as ferforthe  
as we mayntene the not agaynst Chyſt  
or to blasphem Chyſt. Thus is euery man  
that neadeth thy healpe, thy father, mo-  
ther, syster, and brother in Chyſte: euен  
as euery man that doth the wyll of the fa-  
ther, is father, mother, sister, and brother  
vnto Chyſte.

More ouer if any be an infydele and a  
fals Chyſten and forſake hys houſholde  
hys wyfe, chylde and ſuſe as cannot  
healpe them ſelues, then art thou bound  
and thou haue where w, euen as muſe  
as to thine own houſhold. And they haue  
as good right in thy goodes, as thou thy  
ſelue. And if thou with drawe mercye fro  
them, and haſte wherewith to healpe the  
the art thou a theſe. Yf thou ſhowe mer-  
cy, so doſt thou thy dutye i art a fayth-  
full mynſter in the houſholde of Chyſte,  
and of chyſt ſhalt thou haue thy reward  
and thanke. Yf the whole woule were  
thine, yet bath every brother his ryght in  
thy goodes and i heire with the, we are  
all heires with Chyſte. More ouer the  
tyche and they that haue wyſdome wþ  
them muſt ſe the pore ſet a worke, that as  
many as are able maye feade them ſelues  
wþ

Whoe is a  
theſe.

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wyth the laboure of there owne handes,  
accordinge to the scripture and coman-  
dement of god.

Nowe seest thou what almes deades  
meaneth & wherefore it serueth. He that  
leketh wythe hys almes more than to be  
merciful, to be a neybhour, to succour hys  
brother, to give his brother that he oweth  
him, the same is blind and seeth not what  
it is to be a Christen man, and to haue fe-  
lowshyp in Christis bloude.

As partayning to good workes. vnder Al workes þ  
stande that all workes are good which are be done in  
done wych in þ lawe of god in faith and fayth are  
with thankes geuing to god, and vnder good  
stande that thou in doinge them pleaseste  
god, what so euer thou doest with in  
that lawe of god, as when thou makeste  
water. And trust me if other wind or wa-  
ter were stopped þ shouldeste scle what  
a preicious thinge it were to do ether of  
both, and what thankes oughte to be ge-  
uen to god therfore. More ouer put no  
dysference betwene workes, but what so  
euer cometh into thy handes that do as  
tyme, place and occasion geueth, and as  
God hathe put the in degré hys or howe.

For as touching to please god, ther is  
no worke better then an other. God lok-  
eth not syrte on thy worke as the world  
doeth, as though the bewtifulnes of the  
worke pleased him, as it doeth the world  
or

## The parable of the

Or as though he had meade of them. But  
god lokeþ frist on thy hert, what sayþe  
thou halle to hys wordes, how thou hele-  
uest hym, trustest hym and howe thou lo-  
uest hym for his mercie þ he haþ he shewed  
the, he lokeþ with what hert thou wox-  
kest, and not what thou woxkest, howe  
thou acceptest the degré that he hath put  
the in and not oþ what degré þ art, whe-  
ther þ be an Apostle or a shewe maker.

## The example of diversitie of estates.

Set thyse example before thyne eyes.  
Thou arte a ketchin page & washelst thy  
maysteris dyshes, another is an Apostle  
and preacheþ the worde of God. of thyse  
Apostle herke what Paule sayþ in the  
secunde to þ Corinthians ix. If I preach  
(sayþ he) I haue nought to reioyce in,  
for necessite is put vnto me as who shuld  
say, god bath made me so.

Wot is vnto me if I preache not. If I  
do it wyllyngly (sayþ he) then haue I my  
rewarde that is, the am I sure that gods  
des sp. rite is in me and that I am electe  
to eternall lyfe. If I do it agaynste my  
wyll an office is compyted vnto me, that  
is, if I do it not of loue to God but to  
gete aliuing therby and for a worldli pse  
pse and had leue other wapes lyue, then  
do I that office whiche god hath put me  
it and yet please not god my selfe. Here  
now if shpe Apostle preache not as many  
do not, whiche only make them selues an  
apostles

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postles, but also compell men to take the  
for greater then I postles, yea for greater  
then Christ him selfe, then wo is vnto  
hym, that is, his damnacion is iust. If he  
preach and hys hert not ryght, yet myny-  
stereth he the office that god hath put hym  
in, and they that have the spirite of God  
here y voice of god, yea though he speake  
in an Alse. More ouer how soever he prea-  
cheth he hath not to reioyse in that, he  
preacheth.

But and if he preache willingly, with  
true hert and of conscience to God: then  
hath he is rewarde, that is, then fealeth  
he the ernest of eternall lyfe and the wor-  
kyng of the spirite of God in hym. And  
as he fealeth Gods goodnes and mercye  
so be thou sure he fealeth his owne infi-  
nite, weaknes and unworthynes, & mor-  
neth and knowlegeth hys synne, in that  
the herte wyll not arise to wroke wþt  
that full luste and loue that is in Christ  
oure Loðde. And neu r thelesse is yet at  
peace wþt God thowowe fayth and ruse  
in Christ Iesu. For the ernest of the spy-  
rite that woketh in hym testyfyle the and  
beareth wytnes vnto hys hert that God  
hath thosen hym, and that hys gracie shal  
suffise hym, which grace is now not ydle  
in hym. In hys workes putteth he no  
trust. Nowe thou that mynystercst in the  
ketchē and art but a ketchēpage receuest

G.f.

The ernest of  
the spirite.

all

The parable of the  
al thingz of þ hand of god knowest that  
god hath put the in that office, submyte  
test thy selfe to hys wyll and serueste thy  
master, not as a man, but as, Chрист hym  
selfe wþ a pure hert acoordinge as þaut  
teacheth vs, purtest thy trust in god, and  
wþ hym seekest thy rewarde. More oþer  
ther is not a good deade done, but thi  
herte reioyse. therin, yea when thou he  
reste that the wþde of God is preached  
by this Apostle and seest the people turne  
to God, thou consentest vnto the deade,  
þyng hert breaketh out in ioy, springeth  
and leaperþ in thy herte, that God is hos  
toured And in thyne herte doist the same  
that the Apostles doeth and happily wþ  
greate delectacion and a more seruete spy  
rit. Now he that receyveth a prophete in  
the name of a prophete shal receiue the re  
warde of a prophete, Math. x. that is he  
concretest to þ deade of a prophete þ mayn  
teyneth it, the same hath the same spirite  
and ernest of euerlastynge life which the  
prophete hath and is electe as þ prophet  
is. Now it thou compare deade to deade  
þer is difference betwixt, washing of dis  
ches and preachinge of the wþd of God

But as touchinge to please god none  
at all. For noþer that noȝt this pleaseþ  
but as serþorth as God hath chose a man  
vnti put his spirite in hym and purified  
his herte by fayth and trust in Chрист.

Lxx

## Wicked Manmon

Let every man therfore wayte on the office wherin Ch̄iste hath put hym and therin serue hys bretherne. If he be of wayte upon lowe degré lette hym paciently therein a. the office that byde tyll God promote hym and exalte Ch̄iste hath him h̄ier. Let k̄nges and hed officers seke put hym in. Ch̄iste in ther offices and ministre peace and quietnes vnto þ bretherne, punyse synne, and that wþt̄ mercy, euen wyþ the same sorowe and grefe of minde as they woulde cutte of a synger or ioynte a legge or arme of their owne bodie if their were such disease in th̄, that either they must be cutte of or else all the bodye must perish. Let every man of whatsover craft or occupaciō he be of, whet̄her bruck ha-  
ker, tailler, vitaller, marchaunt, or husbāde man refer hys craft and occupacion vñ-  
to the commune wealth, and serue hys bretherne as he woulde do Ch̄ysle hym selfe. Howe the cra-  
ftesmā ought to lyue godlye and accōdige  
to the gospel.

Let hym bye and sell truely and not  
Set dice on hys bretherne, and so sheweth  
he mercy, & hys occupacion pleaseth God.

And when thou receyuest mony for thy  
labour or ware thou receyuest by dutie.  
For wherin so euer thou minister to thy  
bretherne, thy brether are deters to geue  
the wherewith to maintaine thy selfe and  
thy housholde. And let your sup̄rluites  
succoure the poore, of whiche sort shall  
ever be some in all townes cityes, and vil-  
lages, and that I suppose the greateſt  
nom̄s

The parable of the  
nombze. Remember that we are mem-  
bres of one bodye and oughte to mynys-  
ter one to an other mercysfullye. And re-  
member that what soeuer we haue, it is  
geuen vs of God to bislowe it on ous  
þetherne. Let hym that eatþe eat and  
gyue God thankes, andþe lette not thy  
meate pulle thine herte from god. And let  
hym that dynketh doþke wylle. Let hym  
that hath a wylle gyue God thankes for  
hys libertyc onlye let not thy wylle with-  
drawe thyne herte from God and then ple-  
sest thou god and haste the wylde of god  
for the. And in al thinges luke on þ wylde  
of God and there in put thy trusse, and  
not in a v. sure in a disgysed garnet and  
a cutte shooe.

Seke the wylde of god in all thynges,  
and wþt out the wylde of god do nos-  
thinge, though he it appere neuer so glori-  
ouse, Whatalsoever is done wþt hout the  
wylde of god, that counte ydolatrie. The  
kyngdomme of heauen is wþt in vs. Luc.  
xvii. Wonder therfore at no monstrus  
Chappner at any outwarde thynges wþt  
out that wylde. For the wylde was ne-  
uer drawne from god, but wþt an out-  
warde shewe and gloriouſ apperaunce  
and shininge of hypocrisie and of fayned  
and visured fashione, praiing, watchyng  
offeringe, sacrificinge, halowynge of sus-  
pectyous ceremonies and monstrouse  
dysgys-

The wylde  
was neuer de-  
ceyued but w  
outwarde ap-  
pearance

## Wicked Hammon.

disgising. Take this for an exāple. John baptist whiche had testamonic of Christ and of the Gospell, that ther never rose a greater amonge wymennes chyldern, wytē his fastynge, watching, praiing, raiment and straite līving deceiued jewes and brought them in doute, whether Iohn were very Christ or not and yet no scripture or miracle testifying it. so greatly the blynd nature of man loketh on the outward shining of woxes, and regardeth not the inwarde woxe whiche speakeþ to the herte. When they sent to Iohn axiȝe hym whather he ware Christ, he denied it. Whā then axed him what he was and what he sayd of him selfe. He answeþed not, I am he that wacheth, prayeth, drinkeþ no wine nor stroge drinke, eateth noþer fysh nor flesh, but lyue with wild honys and graþopers and weare a cote of camels herte and a girdle of a skinne: bat sayde I am a voyce of a cryer. My voyce only pertaineth to you. Those outwarde thinges whiche ye wonder at, pertayne to my selfe only unto the tamynge of my bodye To you am I a voyce onely and that whiche I preach. My preaching (if it be receiued in to a penitent or repenteþing herte) shall teache you howe to lyue and please God, accordyng to God that shed oute hys grace on euery man. John preached repentaunce, saying prepare the

John decey  
ueth þ Jewes  
opinion.

G. ill.

Lord

The straight  
nes of life per  
tayneth to  
Ihn onli but  
the voice to þ  
Jewes,

The parable of the

Lordes waye & make his pathes strayght

It is impoſti The lordes waye is repentaunce and not  
ble for Chrift hypocritie of mans imagynacion and in  
to come with uention. It is not pouible that the Lord  
out the synne Chrift shoulde come to a man, except he  
be knowlege knowe hym selfe and his sinne and truly  
truely wþt repent. Make his pathes straigþt: the pa-  
tentance, thes are the lawe, if thou vnderstande it  
aryght as god hath geuen it.

Christe ſayeth in. xvii. of Mat. Helyas  
Chall fyſt come, that is shall come before  
Chrift and reſtoze all thinges meanyngē  
of Io. bap. Io. bap. dyd reſtoze the lawe  
and the ſcripture vnto þ ryght ſervice and  
vnderſtādinge, which the phariseis vare  
li had darkned and made of none effecte,  
thorȝwe their owne tradicions Mat.  
xv. where Chrift rebuketh them ſaiyngē  
why transgresſe ye the commaundemens-  
tes of god thorȝwe your tradicions: and  
partly had corrupte it wþt glosſes & falſe  
interpretacions, that no man coulde vnder-  
ſtānde it. Wherefore Chrift rebuketh  
them Mat. xxiii. ſayinge: woo be to you  
phariseis hypocrites which ſhut vppre the  
kingdome of heauē before men: ye enter  
not yourſelues, neither ſuffer them that  
come, to enter in: and partly dyd begiſle þ  
peopple and blinde ther eyes in diſguſinge  
them ſelues, as thou redest in that ſame.  
xli. Cha. howe they made brode & large  
pharatries, and ded al ther workes to be  
myngē

## Wicked Mammon

Senz of men, hat the people shoulde wonder at ther disgisinges and vsuringe of themselves other wyse then God had made ther: and partly mocked them wþtþ hypocritic of false holyns in fastynge, p;asinge and almes geuyng Mat. vi. and this did ther so lukeþ to be in autorite, so sit in þ consciences of þ people and to be coueted as God hym selfe, þ the people should truste in ther holynes and not in God, as thou redest in the place a boþe rehersed Mat. xxiii. wo be to you pharisees hypocrites whiche deuoure wydowes houses vnder a coloure of long p;raier. Counterfet therfore wþtþynge wþtþour the wære of God when thou vnderstandest that, it shall teach the all thinges howe to apply outwardes thinges, and where vnto recer them. Beware of thy good entente, good mynde, good affection or zele as they call it. þzter of a good mynde and of a good affection or zele chode Christe Math. xvi. because he layd that he muste goe to Hierusalem and there be slayne.

But chyðe called hym Satan for hys laboure a name that belongeth to the deuyl. And say that he perceyued not god þynges but worldyl. Of a good entente and of a feruente affection to Christe the sonnes of þzbedep woulde haue hadre to come downe from heauen to consume the Samaritanes. Lu. ix. But Christe re-

G. iii. buried

Bewar of an  
terpriseinge  
ought of a  
good intent.

The parable of the  
buked them, sayenge that thy wylle not  
what spirite they were: that is, that they  
understande not howe that they were al-  
together worldly and fleshly minded.

After smote Malchus of a good zele  
but Christe condemned his dede. The ve-  
ry Jewes of a good entente, & of a good  
zele: slew Christ & persecuted the apostles  
as Paule beareth them recorde. Ro.x. I  
bearre them recorde ( sayeth he ) that they  
haue a feruente mynde to God warde  
but not accordinge to knowelege. It is a  
nothir thinge the, to do of a good mynde  
and to do of knowlege.

Labour for knowledge that thou mayste  
knowe goddes wyl and what he woulde  
haue the to do. Dure mynd, entente, and  
affection or zele are blinde, and al that we  
do of them is damped of God, and for  
that cause hath God made a Testamente  
betwene hym and vs where in is contay-  
ned boeth what he woulde haue vs to do,  
and what he woulde haue vs to axe of  
hym. He therefore that thou do nothinge  
to please God wyl all; but that he com-  
maundeth, nether are any thynges of hym  
but that he hath promysed the.

The Jewes also (as it appereth. Act. vii.)  
slew Steven of a good zele. Because he  
proued by the scripture, that God dwel-  
lethe not in Churches or temples made  
wyth handes. The churches at the begyn-  
nyng

God hath  
made an euer  
lastyng cou-  
enant with vs  
that we shuld  
no more go a-  
stray after  
our good siet

## Wicked Mammon

ynge were ordeined, þ the people should  
þyþter resorte to here the wortde of God. The vse of te  
ther prepared onlye, and not for the vse of þe churc  
wherein they now are. The temple wherþes.  
In God will be worshipped is the herte of  
man. For God is a sprite (sayth Christe  
Io. iiiii.) and wyl be worshiped in the spr  
rite and in trutþ: That is, when a þene  
rente herte consenteth vnto the lawe of  
God, and wyth a stronge fayth langeth  
for the þromysses of God. So is God hon  
ored on al sydes in that we counte hym of God.  
righteous in all his lawes & ordynacnes  
and also true in all his þromysses. Other  
worshyping of God is there none, excepte  
we make an ydodie of hym.

**I**t shall be recompensed the at the  
risyng a gayne of the ryghtuous  
Lu. xliii. Rede the xerte before and  
that shalt perceiue þ Chþyst doeth  
here that same that he doeth. Mathe, v.  
that is he putteth vs in remembraunce of  
oure dutie, that we be to þ pore as Christ  
is to vs, & also he teacheth vs how that  
we can neuere knowe wether our loue be  
ryghte, and whþer it springe of Chþyst  
or no as long as we are but kinde of the  
only whiche do as muche for vs a gayne.  
But and wee be merciful to the pore, for  
conscience to God and of compasþyon and  
hertie loue, whiche compasþyon and loue  
springe of the loue we haue to God in  
Chþyst

The parable of the  
Christ for th<sup>r</sup> pure mercye and loue that  
he hath shewed on vs: then haue we a  
sure token, that we are be loued of God  
and washed in Christes bloud and electe  
by Christes deseruing vnto eternall lyfe.  
The scripture speaketh as a father doth  
to hys younge sonne, do thys or that and  
then will I loue the, yet the father loueth  
hys sonne fy<sup>r</sup>st and studieth wyth all hys  
power and wytte to overcome hys childe  
with loue and with kindnes to make him  
do that which is comly honeste and good  
for it selfe, A kynde father and mother  
loue ther chylde euē whē they are euyl,  
that they wold shede they<sup>r</sup> owne bloude  
to make the better, and to bring them in  
to the ryght waye. And a naturall chylde  
studieth not to obtayne hys fathers loue  
with w<sup>r</sup>kes, but considereth with what  
loue his father loueth hym wyth all, and  
therfore loueth againe, is glade to do his  
fathers wyl. And studieth to be thankful

**Eze. xxix. 3** The spyrte of the woldre understand-  
wyll destroye deth not the speakinge of God, nether the  
the woldre sprite of the wyle of this woldre, nether  
of the wyle. th<sup>r</sup> spyrte of Philosophers nether p<sup>r</sup>opp  
And vnders<sup>r</sup> rite of Socrates, of Plato or of Aristo-  
teling of yles Ethikes, as thou maist se in the spyrte  
learned men and seconde Chapter of the spyrte to the  
shall peryshe. Corinte, Though<sup>r</sup> that manye are not as  
shamed to rayle and blasphem<sup>r</sup> saynge,  
how shoulde he understande the scripture

## Wicked Mammon

true seynge he is no phylosopher nether  
hath sene hys metaphysike? More ouer  
they blasphemē sayinge howe can he be  
a deuine and wotteth not what is subiec-  
sum in theologia? Neuer the lesse as a man  
wythout the spirite of Aristotell or phis-  
iologie, maye by the spirite of God vnder-  
stand scryptur: Euens so by the spirite  
of God vnderstandeth he that God is to  
be sought in all the scrypture, and in all  
thynges and yet wotteth not what mea-  
neth Subjectum in theologia, because it  
is a terme of their own makinge. If thou loue of God  
shouldest say to hym that hath the spirite loue of my  
of God, the loue to God is the kepyng of thy neybour.  
of the commaundementes, and to loue a  
mans neyghboure is to shewe mercye, he  
woulde wyth out arguunge, or disputing  
vnder stāde how that of the loue of God  
springeth the kepinge of his commaunde-  
mentes and of the loue of thy neyghbour  
springeth mercy. Nowe woulde Aristotell  
denye suche speakyng and a Duns  
man would make xx. distinctōs. If thou  
shouldest say as sayeth saynte John in  
the fourth of his epistle how can he that  
loueth not hys neybour whome he seeth  
loue God whom he seeth not? Aristotell  
woulde saye lo a man must fyft loue hys  
neighboure and then god and out of the  
loue to thy neybour springeth the loue  
to God. But he that fealch the workyng  
of

The loue of a  
m̄s neybour  
is a signe of  
loue of god

The parable of the  
of the spirite of god, and also from what  
vengeaunce the bloude of Christe hathe  
delyuere hym, vnderstandeth howe that  
it is impossible to loue othere fathere or  
mother, syster, brother, neybour, or hys  
owne selfe a ryght, except it spryngē out  
of the loue to God, and perceyuethe that  
the loue to a mans neybour is a signe of  
the loue to God as good fruite declareth  
a good tree, and that the loue to a mans  
neybour accompanieth and foloweth the  
loue of God as heate accompanieth and  
foloweth fire.

What good  
workeſ be.

Lyke wise when the scripture saith.  
Christ shall rewarde eury man at the re-  
surrection or vp̄rising againe accordinge  
to his deades, the scripture of Aristotle  
Ethikes woulde saye, so with the multi-  
tude of good workeſ mayſt thou, & muſte  
thou obtayne euerlastinge lyfe, and also  
a place in heauen hye or low accordinge as  
thou hast many or few good workeſ, and  
yet wotteth not what a good worke mea-  
neth as Christ speaketh of good workeſ  
as he þ ſaieth not the hert but outward  
thinges only. But he that hath gods spi-  
rite vnderſtādeth it. He fealeth that good  
workeſ are no thinge but frutes of loue.  
compassion mercifulnes, and of a tender-  
nes of hert whych a Christen hath to his  
neybour, and that loue ſpringeth of that  
loue whiche he hath to God, to hys wyl  
and

## Wicked Mammon

and commandementes, and vnderstan-  
deth also that the loue whiche man hathe  
to God spryngeth of that infinite loue  
and boundesse mercy whiche god in Christ  
hewed syt to vs. as sayeth John in the Whiche spryngeth the loue  
pistle and Chap. aboue rebured. In this  
sayeth he ) appered the loue of god to vs  
of god.  
warde, bycause that God sent his onely  
begotten Sonne into the wold that we  
micht lyue thoroewe him. Here in is loue,  
not that we loued God, but that he loued  
vs, and sent his Sonne to make a reme-  
for oure sinnes. In conclusion a Christen  
man fealeth that that unspeakable loue  
and mercy whiche God hath to vs, and  
that spaire whiche worketh all thynges  
are wzeughte accordyng to the wyll of  
God, and that loue where wze the we  
loue god, and that loue whiche we haue  
to oure neybour, and that mercy and com-  
passion whiche we shewe on hym, and  
also that eternall lyfe whiche is layde vp  
in store for vs in Christe are all together  
the gypte of God thoroewe Christes pur-  
chasinge. If the scripture sayde alwaies  
Christe shall rewarde the a cordyng to  
thy saythe, or accordyng to thy hope and  
truste thou haste in god, accordyng to  
the loue thou haste to god and thy ney-  
bour so were it true also as thou sayst. i.  
P.e. i. receyuing the vnde or reward of  
oure saythe, the health or saluacion of  
your

The parable of the  
your soules. But the spirituall thynges  
coulde not be knownen saue by theyr wo-  
kes, as a tre can not be knownen, but by  
hir frute. How coulde I knowe that I lo-  
ved god.

**T**he saythe Iued my neiboure, if never occasion were  
loue be know given me to shewe mercy vnto him: how  
en by workes shoulde I knowe that I loued god, if I  
never suffered for his sake: howe shoulde  
I knowe that god loued me, if ther were  
no infirmitie, temptation, perell and Ieo-  
perdy whence god shoulde deliuer me.

**T**here is no man that forslaketh  
house, other fater, or mother or  
other brethren or sisterne, or wyfe,  
or childeerne, for the kingedome of  
heuenes sake, whiche shal not receyue much  
more in this wold, and in the wold to  
come euerlastinge lyfe. *Luc xviij.*

A chrisste hath  
respect to no-  
thinge elbut  
the glorie of  
God

**H**ere seest thou that a Christen man in  
all hys workes hath respecte to no thinge  
but vnto the glorie of God onely and to  
the maynteyninge of the truthe of God,  
and doth and leaueth vndone all thinges  
of loue to þ glorie and honor of God on-  
ly, as Christ teacheth in the pater noster.

**M**oore ouer when he sayeth he shall re-  
ceiue much more in this world, of a truthe  
yea, he hath received muche more al redy.  
For excepte he had felte the infinite mer-  
cye, goodnes, loue and kyndnes of God  
and the felaweshyppe of the bloude of  
Christ and the comfort of the spirite of  
Christ

## Wicked Dammon

Christe in hys herte, he coulde neuer haue  
forſaken any thinge for Gods sake. Not  
wythſtādinge ( as ſaþeth Marke in the. x  
Chapte) Who forſuert for Chyſtes sake  
and þ Gospels forſeketh house, britharn  
or ſyſters. &c. He ſhalli receyue an hūdred  
folde houses, brithern, &c. That is ſpi: How it is to  
equally. For Chylle ſhalbe al thinges vñ he vnderſtād  
to the. The Angels, al Chyſten and who he ſhal recey  
ſe euer dothe the wyll of the father ſhalbe vs and hum-  
ſather mother, ſister and brother, vñio dyed tolde.  
the, and all theirs ſhalbe thynge. And God  
ſhall take the cure of the and mynifer al  
thinges vnto the, as longe as thou leſt  
but hys honour onlye. More ouer if thou  
were Loide ouer all the wold, yea of ten  
woldes before thou kneweſte God: yet  
was not thine appetitie quenched, thou  
thurſtedeſte for moſe. But if thou ſike  
his honoure onlye, then ſhall he ſtake thi  
thurſte and thou ſhalt haue all that thou  
deſyrefſt and ſhal be conteſte: if thou dwelſt  
amonge inſydeſ, and a monge the moſt  
cruelſt nacion of the wold, yet ſhall he  
be a father vnto the and ſhall defende the  
as he dyd Abraham, Isaac and Jacob  
and all ſaintes whose lyues thou readeſt  
in the ſcripture. For all that are peſt and  
gone before are but enſamples to ſtrenght  
oure faſth and truſte in the wold of God

It is the ſame God and haſh ſwore to  
vſ all that he ſware vnto them, and it as  
true

Gods ſpſte  
takeſte all  
worldly deſir

All þis wyrte  
ten, is wyrte  
to oure instruc  
tion,

The parable of the  
true as euer he was and therfore cannot  
but fulfylly hys promyses to vs as well  
as he dyd to them, if we beleue as thy dyd

Now it is to **The hour** that come when all they that  
be vnderstād are in the harues shall heare hys voyce,  
**The deade** in that is to saye Chystes voyce, and shall  
the gāue shal come forth, they that haue done good in  
heare y voice. to the resurrection of lyfe and they that  
haue done euil into the resurrection of dā  
nation. John. v.

Thys & al lyke textes declare what folo-  
with good workes, & that our dedes shall  
testifieth wth vs or agaynst vs at that  
daye, and putte ih vs in remembraunce to  
be deligente and feruēte in doinge good.

Here by mayst thou not vnderstands  
that we obtayne the fauoure of God and  
the inheritance of lyfe thorow the meri-  
tes of good workes, as hirelynges theyz  
wages. For then shouldest thou robbe  
Chyst, of whose fulnes we haue received  
fauoure for fauoure, as affirmeth also  
Paule Ephe i. he loued vs in his beloued  
by whome we haue ( sayeth Paule ) redē-  
ction thorowe his bloude, and forgeuenes  
of sinnes. The forgeuenes of sinnes then  
is oure redēmcion in Chyste, and not the  
rewarde of workes.

In whom ( sayth he in the same place )  
he chose vs before the makyng of the  
worlde, that is longe before we dyd good  
workes. Thorow earth in Chyst are we  
als-

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Also the sonnes of God, as thou readest  
Io. i. in that they beleued on his name he  
gave the powere to be the sonnes of God.  
God with all his fulnes and ryches dwel-  
leth in Christ, and out of Christ must we  
leach all thinges. Thou readest also. Io.  
iii. he that beleueth on the sonne hath eter-  
nall lyfe. And he that beleueth not shal se-  
no lyfe, but the wraethe of God abydith  
vpon hym. Here seest thou þ the wraethe  
and vngauence of god possesseþ every Fayth & trust  
man tyll Fayth come. Fayth and truste in in chrisþ expel  
Christe eruellþ the wraethe of God, and leþ þ'wraeths  
þryngeth fauoure, the spirite, power to þryngeth eas-  
do good, and the eulasting lyfe. More-  
ouer vntyll Christe haue geuen the lyghte  
thou knowest not where in standethe the  
goodnes of thy workes, and tyl his spirit  
hath loosed thyne herte thou canste not  
consente vnto good workes. All that is  
good in vs both wyll and workes cometh  
of the fauoure of god thorowe Christe, to  
whom be the laude and thankes. Amen.

**I**f any man wyl do hys wyl ( he  
meaneþ the wyl of the doctrine  
whether it be of God or whether  
I speake of my selfe. Io. vii. Chys  
test meayeth not þ any man of his owne  
strength powre and fre will (as they call  
it) can do the wyl of God, before he hath  
receiued þ spirite and strength of Christ  
þrough fauoure. But here is ment þ whiche

þ. i. is

The parable of the  
is spoken in the third of John when Ihs  
cōdemus marwayled howe it were possy-  
ble that a man shoulde be borne agayne,  
Christ answered, that which is borne of  
the fleshe, is fleshe, i. that whiche is borne  
of the spirite, is spirite, as who shoulde  
saye, he that hath y spirite thorow faith,  
and is borne agayne and made a newe in  
Christ, vnderstandith the thynges of the  
spirite and what he that is spiritual mea-  
neth. But he that is fleshe and as Paule  
sayeth, i. Col. ii. a natural man and led of  
his blynde reason onely, can never ascēde  
to the capacite of the spirite. And he ge-  
ueth an ensample sayenge. The wynde  
bloweth where he lyfeth and thou herest  
his voice and wotest not whence he com-  
eth nor wherther he wyl. So is euery man  
that is borne of the spirite, he that speas-  
keth of y spirite can never be vnderstantyd  
of the naturall man whiche is but fleshe  
and sauereþ no more and thynges of the  
fleshe. So here meaneth Christ if any man  
haue the spirite, and consenteth vnto the  
wyll of God, the same at ones wotteth  
what I meane.

**I**ff ye vnderstante thies thynges,  
happie are ye if ye do them. John.  
xiii. A christen mans heret is wþ  
the will of god, wþ the lawe and  
commaundementes of god, and hongreþ  
and thursteth after strengþ to fulfylle the  
and

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and morneth daye and nyghte desyryng  
God accordinge to hys promyses, for to  
geue him power to ffullill the wyl of God  
wyth loue & luste: then testifieth his deade  
that he is blessed & that ih: spide whiche  
blesseth vs in Christ is in hym and my-  
streth such strength, The outwarde deade  
testifieth what is with in vs, as thou rea-  
dest John. v. The deades whyche I do,  
testifieth of me sayeth Chrys. And John.  
xiii. heareby shal al men know that ye ar  
my disciples, if ye loue one an other. And  
John. xiii. he that hath my commaunde-  
ments and keapeth the same it is that  
loueth me. And agayn, he that loueth me  
kepeth my commaundementes, and he that  
loueth me not kepeth not my commaude-  
mentes, the outwarde deade testyfinge  
of the inwarde herte. And John. xv. Ye  
ye shal kepe my commaundementes ye shall  
continue in my loue, as I kepe my fathers  
commaundementes and contynue in hys  
loue. That is as ye se the loue þ I haue  
to my father in that I kepe hys comma-  
dementes, so shall ye se the loue that yee  
haue to me in that ye kepe my commaun-  
dementes. Thou mayest not thinke that  
our deades blesse vs fyre and that wee  
pryuen God and hys grace in Christ, as  
thought we in oure naturall gytes, and  
beinge as we were borne in Adam loked  
on the lawe of God and of oure owne

The workes  
testifie.

¶.ii.

Strength

Our deds pie  
uent not god  
des grace no:

The parable of the  
stregh fulfylled it & so became ryghtuous  
to the with that ryghtuousnes obtained by  
fauour of God. As philosophers wryt of  
ryghtuousnes, i as the ryghtuousnes of ter-  
poral law is, wher by lawe is satisfied w  
by yprecrisie of the outward dede. For con-  
trary to by readest thou. Ye haue not cho-  
sen me, but I haue chosen you; by ye go, &  
bring furth fruit, and that your fruit re-  
main. And in the same Chap. I am a vine  
& ye the braunches & wþout me can ye  
do nothinge. Wþth vs therfore so goethe  
it. In Adā are we al as it were wild crabs  
trees, of whiche God chooseth whō he wyl

We are all  
crabtrees in Adā

þ plucketh them oute of Adā & planteth  
them in the gardē of his merci & stōcketh

the & graffeth the sp̄rite of Ch̄rist in the

which bryngeth for the fruit of the wyl

Duryng our of God, wh̄ch fruit testyeth that God  
lyfe we are bath blessed vs in Ch̄rist. Note this also  
yet partly car þ as long as we lyue we are yet partelye  
carnal & fleshly ( not withstandinge þ we

are in Ch̄rist, & though it be not imputed  
vnto vs for Ch̄ristes sake ) for ther aby-

degh & remaineth in vs yet of the old. Adā  
as it were the stock of the crabtre & euer a

mong wh̄c occasion is gyuen him shorēth  
faſh his, b̄sances & leues, bud, blosome

& fruit. Agaynst whom we muste fyghte &  
subdue him chaunge all his nature by a

lytle wþ prayer, fasting, watchyng, wþch  
vertuous meditacion & holye w̄orkes, vns-

til

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til we be altogether spirit. The kingdom of heauen sayth Christ, is lyke leauen, whiche a woman taketh & hideth in iii. peckes of meale till al be leuened. The leuen is the spirit & we the meale whiche muste be seasoned with the spirit a litle & a litle tyl we be throu ought spirituall. Why the shal reward every man accordynge to his dede, þ is accorninge as the dedes ar so shal every mans rewarde be the dedes declare what we are, as the fruit of þre according to the fruit shal the tre be praf sed. The reward is gyuen of the nere þ, & truth of God, & by the deseruinge & merites of Christ. Whosoever repenteþ, beleþ weth the Gospel and putteth his trust in Christ merites, þ same is heþre in Christ of etern al lyfe, for assuraunce wherof the spirit of God is poured into his herte as an ernest, whiche louseth him from the bondes of satan, & giueth him lust & strength every day more and more according as he is diligēt to ake of God for Christes sake And eternal lyfe foloweth good lyuing. I suppose sayeth Paule in the same Epistle, þ the offlyctyous of thys woldre are not worthye of the glorie whiche shalbe shewed on vs, þ is to say, that whiche we here sust can never deserue that reward whiche ther shalbe giue vs. Moreouer, þ reward shold depend & hang of þ woldres no man shuld be sauied. For as much as once

Mathew. xii  
Romans. vii  
What leuen is  
what is meat.

Romans. viii

The parable of the

ours beste deades, compared to the lawe,  
are damnable synne. By þe deades of the  
lawe is no fleshe iustified, as it is writte  
in the thrid Chap. to the Rom. The lawe  
iustifieth not, but vtereth the synne only  
and compelleth and dixeth the penytent  
oþer repenteinge sinner to ffe vnto the seyn  
tory of mercy in the bloude of Christe. Al  
so repete we never so muche, be we never  
so well wyllinge vnto the lawe of God:  
yet are we so weake, and the snares and  
occasions so innumerable, that wee falle  
daily and hourelly. So that we could not

He that asciþ but dispere, i.e. the rewarde hanged of the  
beth eternall worke, Who soever ascribeth eternall lyfe  
itþe vnto meri vnto the descrutinie & merite of workes  
ees is other a must falle in one of two inconueniences,  
pharise oþer else either must he be a blynde pharise not se  
he must de  
spayze.

intre that the lawe is spiritual and he car  
nall, and loke and resoyse in the outward  
shynunge of hys deades, despysyng the  
weake, and in respect of the Iustify him  
selfe. Oþer yf he se howe that the lawe  
is spypytuall and he vnable to ascends  
vnto that whiche the lawe requirethe he  
must nedes dispayze. Let euerye Christen  
man therfor: resoyse in Christe oure hope  
trust & righteousnes, in whom we are los  
uen, cþo'en & accept vnto the enheritaunce  
of eternal lyfe, nether presumyng in our  
perfectnes, nether discyning in our weak  
nes. The perfecter a man is, the clerer is  
hys

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his syght, and sayeth a thousande things  
whiche dyplease hym and also perfectes  
nes that can not be obtained in this lyfe.  
And therfore despresh to be wylt Chist,  
where is no moze synne. Let him that is  
weake and can not do þ he woulde fayne Let not him þ  
do not despere, but turne to hym that is is weake de-  
Stronge þ hath promyzed to geue strength Spayze nor hū  
to all that are of hym in Chystes name, that is perfect  
and complane to God and despise hym to boast him self  
fulfull his promises, and to God comitte  
him selfe. And he shall of hys mercy and  
trouth strength hym and make hym feale,  
wythe what loue he is beloued for Chri-  
stes sake, though he be never so weake.

**T**hey are not righteous before  
god which heare the lawe, but  
they which do þ law shalbe iu-  
stified. Ro.ii. This text is play-  
ner than that it neadeth to be expounded  
in thys Chapter before, Paule pouereth  
that the lawe natural holpe not the Gen-  
tiles. For the law of God was written in  
the hertes of Gentiles (as it appereth by  
the lawes, statutes, & ordinaunces whiche  
thei made in their cities) yet kept thei the  
not. The great kepe the smale vnder for  
their owne profit wyth the violence of the  
lawe Every man praiseth the law as for  
furth as it is profitable and pleasant vns-  
to himselfe. But when hys owne appeti-  
ces shoulde be restrained, then grudgeth he

H.iii.

against

The lawe na-  
tural was  
wyttē to the  
gentiles

The parable of the  
agaynst the lawe. Moreover he proueth  
that no knowledge holpe þ gentiles. For  
thoughe the learned men (as the philoso-  
phers) came to the knowledge of God, by  
the creatures of the worlde, yet had they  
no power to worshippe God. In thys se-  
conde. Chapt. proueth he that the Jewes  
(though they had the lawe written) yet it  
holpe the not: they coulde not kepe it, but  
were ydolaters and were also murthe-  
ters, adulterers and what so euer þ law  
forbade. He concludeth therfore that the  
Jewe is as wel damped as the gentyle.  
If hearinge of the law onely might haue  
iustified, then had the Jewes ben rightu-  
ous. But it is required that a man do the  
lawe, if he wyll be righteous. Which be-  
cause the Jewe did not, he is no lesse dam-  
ned then the gentyle. The publishinge and  
declarynge of the lawe doth but vicer a  
mans synne, and gyueth nether strength  
nor healpe to fulfyl the lawe.

The lawe killeth thy consciens & geueth þ  
no lust to fulfyl the lawe. Faith in Christ  
geueth lust & power to do þ lawe. Nowe  
is it true that he whiche doeth the lawe is  
rightuous, but þ doth no man saue he that  
beleueth & putteth his truste in Christe.

**F**anye mans worke that he hath  
bylde vpon abyde, he shall receyue  
a rewarde. i. Corine. ii. The circu-  
staunce of the same Chapter, that  
is

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is to wete, that whyche goeth before and that whyche followeth, declareth plainly what is ment. Paule talketh of leaſtynge doctryne or preaching. He ſayeth that he him ſelue hath laid the foundation, which is Jesus Chylde. and that no man can laye any other. He exhorteth therfore every man to take hirade what he heldeth vp on, and booroweth a multitude of þ goldsmith whiche trieth hys mettalles wþt fyre ſayenge that the fyre (that is) the iudgement of the scripture, shall trye euerþ mans worke, that is euerþ mans preachyng and doctryne. If any bilde vpon the foundation layde of Paule, I meane Jesus Chylde, gold syluer or precious ſtone whyche are all one thyng and ſignyfyre truce doctryne, whyche when it is examined the scripture alloweth, then shall he haue his rewarde, that is he shall be ſure that his leſtinge is of God, and that Goddes ſpirite is in him and that he ſhal haue the rewarde that Chylde hath purſhased for him. On the other syde if any man bylde theron tymbre, heye or ſtubble, which are al one and ſignifie doctrine of mans pmaſinacion, tradycions and easies whyche ſtandeth not wþt Chylde when they are examined and iudged by the scripture, he ſhalluffer damage, but ſhalbe ſaued hym ſelue, yet as it were tho rowe fyre, that is, it ſhalbe paynefuller to

Th: fyre is þ  
iudgement of  
ſcripture

Golde, ſyluer  
and precious  
ſtones is true  
doctrine.

Tymber, heye,  
ſtubble are

mens doctrin

The parable of the  
to hym, that he hath lost his laboure, and  
I re shalbe sa- to se hys byldinge perisse, now wythstan-  
ned never the dinge if he repente and embrace the truthe  
lesse thowz in Chreste, he shall obtaine mercy and be  
saued. But if Paule were now a lyke  
and woulde defende hys owne learnyng,  
he shoulde be tried thowze syze, not thos  
two syze of the iudgemēt of scripture (for  
þ light men now vittery refule) but bi the  
popes law and with syze of faggottes.



**W**e must al appere before the  
iudgemēt seat of Chreste, for  
to receiue every man acco-  
ding to the dedes of his bo-  
dy, iij. Corin. v. As thy dedes  
testifie of the so shal thi reward be. Wher  
deades be euyl, then is the wraethe of god  
vpon the and thyne herte is euyll and so  
shall thy rewarde be if thou repente not.  
Feare therfore and crie to god for grace,  
that thou maist loue his lawes. And whe-  
thou louest hem cease not tyll thou haue  
obtayned power of God to fulfylle them:  
so shalt thou be sure that a good rewarde  
shal folowe. Whiche rewarde not thyne  
deades, but Chrestes hath purchased for  
the, whose purchasyng also is that luke  
whyche thou haue to Goddes lawe and  
that myght wherewyth þ fulfyllest them.  
Remember also, that a rewarde is rather  
called that whiche is givene freely, then that  
whiche is deserued. That whiche is deser-  
ued,

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ued, is called ( if thou wyl gyue hym hys ryght name) yere or wages. Afterwarde. What rewairde is gyuen frely to prouoke vnto loue andis is to whate to make frendes. Remembre that whatsohylle.

ever good chinge any man doeth, that shall be receiued of þ Lord, Ephes. vi. Remembrynge that ye shall receiue of the Lord þ The lord shal rewairde of enheritaunce, Colloſſens. iii. reward every

These two textes are exceeding playne. inā according Paul meaneth as Peter doeth. i. Peter. to his dedes. ii. þ seruautes should obey theyl masters wych all ther hertes and wy h good wyl though they were never so cupyll. Yea h wylt at all that are vnder power obey, euен of herie and of conſcience to God, be cause God will haue it so, þ rulers neuer so wicked. The childeſne must o. We must obeye father and mother bee they never so ouer ſuperiouer cruel or unkynde, lyke wyſe the wyſe hys res be they ne hulbone, the ſeruaunte hys maſter, the uer ſo cupyll. Subiectes and communes their Lord or kynge. Why? For ye ſerue the Lord ſay th he iſ the thyrde to the Coll. We are Chyſteſ and Chyſt hath boughnt vs, as thou readest. R. xliii. i. Cor. vi. i. Peter. i. Chyſte iſ oure Lord and we his poſcyon, and his alſo iſ the commaundement. Now ought not the crueluſſe and churſiſhneſſe of father & mother of hulbone, master, Lord or kynge, cauſe vs to hate the commaundement of oure ſo kynde a Lord Chyſte, Whiche ſparred not hys bloude

The parable of the  
bloude for oure laces whyche also hath  
purchaysed for vs wryth brys bloude, the  
rewarde of eternall lyfe whiche lyfe shall  
folowe the pacience of good lyuinge and  
wher unto our good deades testifie that  
we are chosen. Furthermore we are so car-  
nall, that if the rulers be good we cannot  
knowe whether we kepe the commaunde-  
mente for the loue that we haue to Christ  
and to God thowewhim oþ no. But and  
if thou canste synde in thyne herte to do  
good unto hym that rewardeth the euyll  
agayne, then art thou sure that the same  
spiritis in the that is in Christ. And it  
foloweth in the same Chapter to the Clo-  
sollins. He þ doeth wronge shal receyue  
for the wronge that he hath done. That  
is God shall auenge the abundantlye,  
whiche seeth what wronge is doene vn-  
to the and yet sufferth it for a tyme, that  
thou myghtest scale thy pacience and the  
wrytynge of hys sprite in the, and bee  
made perfecte. Therfore see that thou not  
once desire vengeaunce, but remitte all  
vengeaunce unto God as Christ dyd.  
Whiche Hayth Peter, i. Per. ii.) when  
he was reviled, reviled not agayne nether  
christned whiche suffered. Unto such obe-  
dience, unto such pacience, unto such a  
pole herte, as unto such a fealvng, and  
Pauls meanyng to bryng all men, and  
not unto the wayne dysputinge of them  
that

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that ascribe so hys a place in heauen vnto spisitus  
to theire pylde merites. Whiche as they all wyll not os-  
teale not the workinge of Goddes spypys be rulers but  
te, so obey they no man. If the kyng do curse the for  
vnto them but righte, they wyll interdite dognge ryghte  
the hole realme, curse, excomynigate and  
lende downe far beneth y botome of hel,  
as they haue brought the people oute of  
theyr wyttes, and made them madde to  
believe.

**T**hy prayers and almes are come  
up into remembraunce in the p[re]e-  
tence of God. (in the tenth  
Chap. of y Actes) That is God  
forgetethe the not, though he come not at  
the fyre calleynge, he loketh on and bes-  
holdeth thy prayer and almes. Prayer co-  
meth from the herte. God loketh fyre on  
the herte. As thou readest Genesis, iiiij fyre on the  
God behelde or loked fyre on Abell, and herte.  
then on his oferynge. If the herte be vn-  
pure, the deade verilpe playsethe not, as  
thou seest in Cain. Marke the order. In  
the beginninge of the Chap. thou readest  
ther was a certayn man named Cornelius  
which feared god, gaue much almes, and  
prayed God alwaye. He feared God, that  
is he tremblede and quaked to breake  
the commaundementes of God. Then  
prayed he alwaye. Prayer is the true Prayer.  
offerte, deade or ake of fayre and is no  
thinge but the longnaze of the herte for  
the

Almes

### The parable of the

the thinges whrych a man lacketh & whrych  
god hath promised to geue him. He dothe  
also almes. Almes is the fruite, effecte or  
deade of compassion and pitie whrych we  
haue to our neibour. Oh what a gloriouſ  
fayth and a ryght iſ þ whiche ſo truſteſt  
God & beleueſt hiſ promyſes, that ſhe ſeaſt  
reth to breaſte hiſ commaundementes and  
iſ also merciſuſt vnto her neihouſe. This  
iſ that fayth whare of thou readeſt name  
iſ in Peter, Paul and John, that we are  
eareby booth iuſtified and ſaued. And  
wholouer ymagineth any other fayth,  
deceyueſt him ſelue and iſ a wayne diſpu-  
ter & a brauler aboute wordes, and haueſt  
no fealinge in hiſ herte.

Though thou conſeſte to the lawe, that  
iſ good righteous and holy, conowefte  
and repenteſt because thou haſte broken  
iſ, moſt because thou haſte no ſtrength  
to fulyll iſ: yet arte not thou there by at  
one with God Yea thou ſhouldeſt ſhortly  
deſpayre and blaſphemē God yf the pro-  
mises of forgeuenes and helpe were not  
there by, and fayeth in thine herte to beleue  
them. Faſth therfore ſetþe þ at on with  
God Fayth prayeth alway: for he hath  
alway hiſ infirmities and weaſeſtſes be-  
fore hiſ eyes, and also gods promyſes, for  
whiche he alwaye longeth and in all pla-  
ces. But blynde vnbelleſte prayeth not  
alwaye nor in al places, but in the church  
on

The maner  
of prayeng of  
vnbelleuers.

## Wicked Mammon

only, and that in such a churche, where it is not lawfull to preach gods promyses, neither to teach men to trust therin. Faith wher she prayeth setteth not hym good deades before hym saynge: Lorde for my good deades do this or that. No bargen th with god saynge. Lorde graunt me thys or do this or that, and I wyl do thys or that for the, as mumble so much dayly, go so ferre or fall thys or that falle, ente in The piaier of thys religion or p; with such other poyntes of inuidelic, yea rather idolatry. But thee setteth hym infiinites and hym lache before hym face and goddes promises saynge. Lorde for the mercy & trueth whiche thou halle sworne be mercyfull vnto me, out of thys pnyson & out of thys hel. And lowse the bondes of Datan and gyue me Fayeth justit power to gloryfye thy name. Fayeth ther- eth coris justifieth in the herte and before god, and the deades iustifie outwardly before the worlde, that is, testifie anly before me what we are inwardly before god.

Whosoever looketh in the perfect law of libertie and contynueth therin. If he be not a forgetfull heare, but a deere of þ The lawe of worke, he shalbe happye in hys deade. libertie. James. i. The lawe of liberte þ is, whiche requireth a free herte, or (if that fulfylleth) declareth a free herte lowesed from the The preacheys bondes of Datan. The preacheinge of the pnye of the lawe maketh no man free, but byndeth. lawe bindeth

for

The parable of the  
but þ preache For it is the key that byndeth al cons-  
yng of þ God sciencis unto eternall dampnation, when  
þell openeith' it is preached: as the promyses of Gospele  
is the keye that lowseth all conseyences  
that repente when they are bound thorow  
þprechinge of the lawe. He shalbe happye  
in his deade, that is, by his deade shal be  
þot the heare knowe that he is happye and blessed of  
ynge but þ do god whiche hath gauen hym a good heete  
ynge of þ law and powere to fulfyl the law. By hearing  
declarereth bles the lawe thou shal not knowe that thou  
art blessed but if thou do it, it declarereth  
that thou art happye and blessed.



As not Abrahā iustified of  
his deades, when he offered  
his sōne Isaac vpon the alter? Jam. iii. his dead ius-  
tified him before the wōrld,  
that is, it declared and vtered the fayth  
which both iustificith him before god, and  
wrought that wonderfull wortke as Jam-  
mes also affirmeth.

Was not Raab the harlot iustified whē  
she recyued the messengers and sent the  
out an other wāye? Jam. iii. that is lyke  
wise outwardlie, but before god she was  
iustified by fayth whiche wrought that  
outward deade, as thou mayst se Josue.  
ii. She had herde what god had done in  
Egipte, in the redde see, in the deserte, and  
vnto the two kyntes of the Amōreans,  
Sion, and Og. And she confessed saynge:  
your

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youre Lorde God, he is God in heauens  
a boone and in erth bener. & he also bele-  
ued that God as he had promisid the chyl-  
deene of Israel woulde geue the the land  
where in he dwelt, and consented ther an-  
te, submytted by; selfe vnto the wyll of  
God, and holpe God, as mouche as in hit  
was, and sauued his spies and messingers  
The other feared that which he beleued  
but resisted God wyth all there myght  
and had no power to submitte them selfe  
vnto the wyll of God. And therfore perys-  
hed they, and he was sauued and that tho-  
rowe fayth, as we reade Hebie. xi, where  
thou maist se howe the ho'p fathers were  
saued thoro' fayth, & how fayth wrought  
in them. Fayth is the goodnes of all the  
deades that are done with in the lawe of  
God and maketh the good and gloriouſ,  
Ceme they never so vyle, and vnbelieuefe  
maketh them damnable Ceme the neut  
so gloriouſ.

Fayth is the  
goodnes of  
deades done in  
lawe,

**F**ayth pertanyng to that whyche  
James in thyſ. iii. Chapter. ſai-  
eth. What a vaileth thoughe a  
man ſaye that he bath fayth, yf he haue  
no deades: can fayth ſave him: & agayne:  
Fayth without deades is dead in it ſelfe,  
And the deuils beleue and tremble, And  
as the body without the ſpirite is deade  
euē ſo fayth wythout deades is diade,  
It is manisſe & cleare that he meanethe

J. i. not

### The parable of the.

not of that sayth wherof Peter & Paul speke in their epistles, Iho in hys gospel and fyfth Epystle, & Chrysse in the gospell when he sayeth, thy faiche hath made the lase, be it to the accordyng to thy saythe, or great is thy faiche, &c. and of which Iames himselfe speakeith. i. Cha. saying. Wc hys owne wyl begat he vs wth þ wold of like, þ is in beleuynge the promises wher in is like, are we made the sonnes of God.

In beleuynge  
the worde are  
we made þ sō  
nes of God.

Whch thinge I also thys wise prove. Paule sayeth, howe shall oþ can they beleue wth out a preacher? Nowe I praye you when was it hearde that God sente any man to preach unto þ diuyls, or that he made thē any good promises? He threasureth them oft, but never sente embassadours to preach any atonemente betwene hym and them. Take an ensamplis that thou mayst vnderstand. Let there be two pore men both destiude of raymente in a winter, the one stonge that he fealeth no grefe, the other greevously morynge for Payne of the colde. I then come by and moued wth pitye and compassyon saye unto hym that fealeth bys dysease, come to such a place and I will gyue the raymente sufficyente. He beleueth, cometh, and obstatneth that whyche I haue promysed. That other seeth al thys and knoweth it, but is partaker of naught. For he hath no faiche, and þ is because ther is no

Example of  
beluyng of  
Deuels,

## Wicked Warmons

promise made hym. So is it of the devils  
The devils haue no fayre. For fayre is  
but earnest beleuinge of Gods promises.  
Now are ther no promises made vnto  
diuels, but sole thretninges. The old phi-  
losophers knewe that ther was one God  
but yet had no faith, for ther had no pow-  
er to seke his wyl nether to worshyp him  
The turkes and the sarasyns knewe that  
haue no power to worshyp God in spirit  
to seke his pleasure, & to submit the vnto  
his wyl. Ther made an Idell of God ( as  
we do for the most part ) & worshipped hym  
every man after his own imagynaciō & for  
a sundry purpose. What we wyl haue  
done, that must God do, and to do oure  
wyl worshippe we hym and praye vnto  
hym: but what God wyl haue done that  
wyl nother turke nor sarasynne nor the  
moste parte of vs do. Whatsouer wee  
yngyrthygntuous, that muste God ad-  
mytte. But Goddes ryghtuousnes, wyl  
not oure herte admyte. Take an other ex-  
ample. Let ther be two such as I speake  
of before and I promise both, and the one  
because he fealeth not his disease cometh  
not. So is it of Goddes promises. No  
man is holpe by them but synners that  
feale they synnes, moane and sorrowe for  
them and repente wyl al there herte. For John Baptist  
John Baptiste wente before Christ and shewed þe oþer  
preached repentaunce, that is, he preached þe they de-  
sires. the seales by the

An other ex-  
ample.

The parable of the  
law and then the lawe of God ryght, and brought the  
sent them to people into knowledge of them selues,  
Christe to be and vnto the feare of god, and then sente  
healed, them vnto Christe to be healed; For in

Christe and for his sake onely hath God  
promysed to receyue, vs vnto mercye, to  
forgye vs and to gyue vs power to re-  
siste sinne. How shal God saue the, when  
thou knowest not this damination? How  
shalt Christe deliuer the from sinne, when  
thou wylte not knowledgē thy synnes?  
Now I pray the howe many thowndes  
are there of them that saye I beleue that  
Christ was boþe of a vyrgyn, that he di-  
ed, that he rose agayne and so furth and  
thou canst not bringe them in beleue, that  
they haue any synnes at all? Howe many  
are there of the same sorte whiche thou  
canst not make beleue that a thownde  
thynges are sinne whiche God damenteþ  
for sinne all the scripture thorowe out?  
As to þre as good chepe as he can and to  
sell as deare as he can, to vayle the mar-  
kēd of corne + vitaille, for his owne vafine-  
tage, withoute respect of his neyghboure  
or of the poore or of the commune wealth  
and such lyke. Moreover how many hun-  
dred thousandes are there whiche when  
they haue synned, and knowledge there  
synnes: yet trusse in a bald ceremonye or  
in a lowrie freris sorte and merites or in  
the prayers of the that deuoure widowes

Sinnes fol-  
den.

þowdes

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howses and eate the poore out of howse  
and herboure, in a thyng of his owne y-  
magination, in a folish dream and a false  
vision, and not in Chistes bloude and in  
the trueth that god hath sworne. All these  
are faithlesse, for they folowe thens owne how they h-  
tyghtuousnes and are disobediente vnto ac disobediet  
all maner rightuousnes of God: boeth vnto the rygh-  
to the rightuousnes of Gods lawe where tuousnes of p  
with he dāneth al our dedes for though the lawe and the  
some of them se ther synnes for feare of truth of God.  
payne, yet had they leuer that such deads are faichlesse.  
were no synnes and also vnto the rightu-  
ousnes of the trueth of God in hys pro-  
myses where by he sayeth all that repent  
and beleue them. For though they beleue  
that Christe dyde, yet beleue the not that  
he dyed for their sinnes & that hys death  
is a sufficiēt satisfaccion for there sinnes  
and that God for his sake wilbe a fathē  
vnto them and gyue them powerte to re-  
siste synne.

Paul saith to the Romans in the x.  
Chapter )if thou confess with thy mouth  
that Jesus is the lord and beleue wy the  
thyng herce that god raysed hym vp from  
death, thou shalt be safe

That is if thou beleue h he raysed hym  
vp agayne for thy saluacion. Many be-  
leue that God is riche and almyghty, but Christ for our  
not vnto them selues and that he wylbe saluacion.  
good to them and defende them and be  
theit

The parable of the  
their God. Pharaoh for Payne of þe plague  
was compelled to confess his sinnes, but  
hadde yet no power to submytte hym  
selue vnto the wylle of God and to lette  
the chyldren of Israell go and to loose so  
greate profet for Gods pleasure. As oure  
prelates confess there synnes sayenge:  
though we be never so euill, yet haue we  
the power.

And agayne, the scribes and the pharisees, say they, sate in Moises seate, do as  
they teach but not as they do. Thus con-  
fesse they that they are abhominable.  
But to the secōde I answere, if they sate  
on Christes seate they woulde preache  
Christes doctrine, now preache they their  
owne tradycyons and therfore not to be  
hearde. If they preached Christ we ought  
to here them thought they were never so  
abhominable, as they of them selues con-  
fesse and haue yet no powet to a mende  
nether to let lowese Christes flocke to  
serue God in the spypyt whiche they hold  
captiue compellynge them to serue theyr  
false lyes. The devils feaste the power of  
Christ and were compelled agaynst their  
wylls to confess that he was the sonne  
of God, but had no powet to be contente  
therewith nether to consente vnto the or-  
dynaunce and eternall towncell of the or-  
uerlastynge God, and our prelates feale the  
power of God agaist them but yet haue

The prea-  
chers of the  
true Gospell  
ought to be  
herd though  
they lyue nou-  
ghtlye.

## Wycked mannes.

No grace to geue to wome vnto Christ, be-  
cause that they ( as the diuils nature is )  
wyll them selues sytte in hys only temple,  
that is to wete, the consciences, of men.

**S**imon magus beleued, Actes. viii. with  
such a faith as the diuils cōfessed Christ, **S**imon Ma-  
gus, but had no righte saythe, as thou seyst in  
the sayde Chapter. For he repented not  
consentyng unto the lawe of God. Ne-  
ther beleued he promises or longed for  
them, but wondred only at the myracles  
whiche Philippe wroughte and because  
that he hym selfe, in Philippes presence,  
hade no power to vse his wychcrafte, soz-  
cery and art magike wherewith he moc-  
ked and deluded the wittes of the people:  
he woulde haue boughte the gift of God  
to haue solde it muche dearer, as hys suc-  
cessours now do and not þ successoures  
of **S**imon Peter.

For were they **S**imon, Peters succe-  
sours, they woulde preache Christ as he-  
dyd, but they are. **S**ymon magusses, suc-  
cessours, of whiche **S**ymon Peter well  
prophesied in the seconde Chapter of hys  
Seconde Epistle saynge, there were false  
prophettes amonge the people, meaninge  
of the Jewes (cuen as there shalbe false  
teachers or doctours amonge you whiche  
prively shal byynge in sectes dampnable  
deedes is partakinge as one holdeth of  
traunces, a nother of domynysch whiche  
thynges

Our spiritual  
tie are þ suc-  
cessours of  
**S**ymon not  
Peter.

The parable of the  
thinge also Paule rebuketh. i. Corinthi.  
i. and. iii. Euē denyenge the Lordē that  
bought them, for they wyl not be sauēd  
by Christe nether suffer any man to preach  
him to oþer. And mani shall folow their  
damnable wayes. Thou wyl saye shall  
God suffer so many to go out of þe ryght  
wayes so longer? I answeþ many must  
folow their damnable waies or else must  
þeter be a false prophete. by whyche the  
waye of truþe shalbe evill spoken of, as  
it is now at this presente tyme. For it is  
heresye to preache þe truþe. and thowowe  
couetuousnes shal thei wþ fayned wordes  
make merchaundysse of you, of theyr mer-  
chaundysse and couetuousnes it needeth  
not to make rehersall, for they that be  
þlynde se it euidentlye

What fayth  
James spea-  
ker.

Thus seest thou that James when he  
sayeth, fayth wþhoute deades is deade  
and as the body wþh oute the spirit  
is deade, so is fayth without deades, and  
the deuyl belieueþ that he meaneth not of  
the fayth and trusse that wee haue in the  
treueth of Gods promises and in his ho-  
ly testamente made vnto vs in Christes  
bloude, whyche fayth foloweth repen-  
taunce and to the consent of the herte, vñ  
to the lawe of God, and maketh a man  
safe, and setteth him at peace wþh God.  
But speaketh of that false opinion and  
þmagynacyon where wþh some saye, I  
he-

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believe that Christ was borne of a virgin  
and that he dyed and so furthe. That be-  
lieue they verly, and so strongely þ thei  
are ready to slay whosoever woulde saye  
the contrarys

But they beleue not þat Christe dyed  
for their synnes, and that his death hath  
pleased the warch of God and hath ob-  
tained for them all that God hath pro-  
mised in the scripture. For how can they  
believe that Christe died for thysse sinnes  
and that he is theys on'ye and sufficiete  
causoure, seyng that they schaþ other sa-  
uiours of ther owne ymagination and se-  
yng that they feale not theys synnes neþ  
ther repente, excepte that some repente as  
I aboue sayd for feare of payne, but for  
no loue nor consente unto the law of god  
nor longyng that they haue for the  
good promises whiche he hath made the  
in Christes bloude.

If they repented and loued the law of  
God and longed for that helpe whiche  
God hath promised to gyue to all that  
call on him for Christes sake, then verili  
miste Goddes trueth gyue them powere  
to do good warkes when euer occasi-  
on were giuen, either must God be a fals  
God. But let God be true and euery man  
a lyer as scripture saþeth. For the trueth  
of God lasteth euer, to whom only  
be al hon'ȝ and glory for euer

Amen.

**A** shote rehearsal of summe  
of thyg present treasyle of iustyce.  
cacion by fayth

Fayth the mother of all good workes  
iustifieth vs, before we can bryngē forth  
any good workes: as the husbande marieith  
hys wyfe before he can haue any lawefull  
chyliden by her. Forther moxe the hus-  
bonde maryeth not hys wyfe, that she  
shoulde contynue vnfrutefull as he forse,  
and as she was in the state of virginitie  
(wherin it was impossyble for hysse to  
haue frute) but contrary wyse to make  
her frutefull: even so fayth iustifieth vs  
not, that is to saye, maryeth vs not to  
God, that we shoulde contynue vnfrute-  
ful as before, but that he shoulde put the  
sede of hys holy spirite in vs (as Haynte  
John in hys fyfth epistole calleth it) and to  
make vs frutelull.

For Paule sayth Ephesi. vi. By grace  
are ye made safe thowowe fayth, and thay  
not of your selues: for it is the gifte of  
God and commeth not of the wor-  
kes, lest any man shoulde boast him  
selfe. For we ar his workemane  
Chyppre created in Christ Iesu  
vnto good workes, which  
God hath ordyned  
that we shoulde  
walke in  
them  
(r)

**B**

**E** not offended most dere  
Reader that dyuers thinges are  
ouersene thorowe negligence in  
thys little treatise. For verely the chaunce  
was such, that I maruayle þt is so well  
as it is gþoþerout it becomethe the boke  
uen so to come as a morner and in vyle  
eppatayle to wapte on hys master whiche  
þeweth hym selfe nowe agayne not in  
honoure and glory, as betwene Mo-  
ses and þþlyas : but in rebuke and  
shame as betwene two mo-  
þerars, to trye hys  
true frendes and  
to proue whe-  
ther therby  
any fayth  
on the  
erth.